

BX  
5930

B3

Protestant Episcopal Doctrine

AND

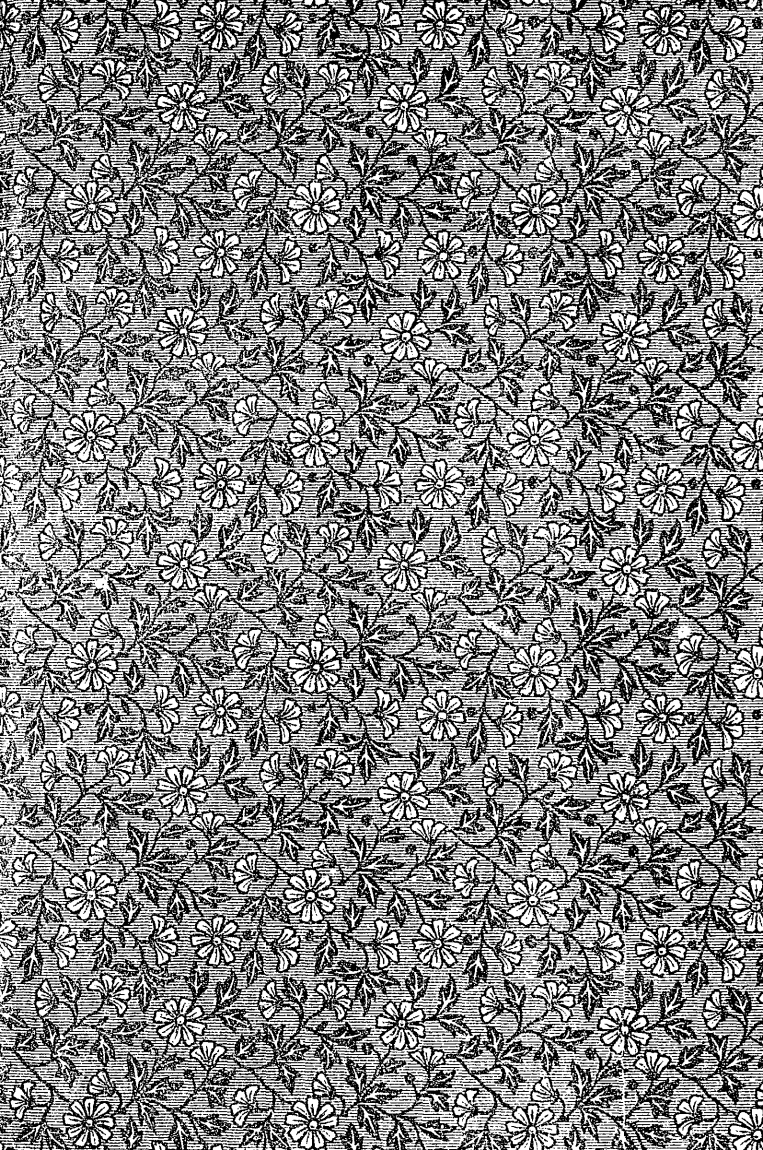
Church Unity.

BY THE REV. C. M. BUTLER, D.D.

The University of Chicago  
Libraries



DURRETT COLLECTION











# Protestant Episcopal Doctrine

AND

## Church Unity.

BY THE

REV. C. M. BUTLER, D.D.,

LATE PROFESSOR IN THE DIVINITY SCHOOL OF THE PROTESTANT  
EPISCOPAL CHURCH, WEST PHILADELPHIA.



NEW YORK :  
THOMAS WHITTAKER,  
2 AND 3 BIBLE HOUSE.

1887.

~~288~~  
B883

Y1210111  
70  
Y1210111

BX 5930

.B9

COPYRIGHT, 1887,  
By THOMAS WHITTAKER.

Press of J. J. Little & Co.  
Astor Place, New York.

473494

## INTRODUCTORY.

---

THE various Evangelical Churches of the land are, at this time, solemnly considering and earnestly praying for the removal of obstacles to a union on some mutually satisfactory basis of doctrine and discipline. The first step toward such a blessed consummation evidently is to consider the points in which they already agree. If on no more enlarged *consensus*, they can at first begin on an acceptance of The Apostles' and Nicene Creeds. From this initial point they may hope gradually to draw nearer and nearer to each other, until at length they may all become ONE. The more closely they are united in the unity of the Spirit, the more likely they are to become one in faith.

But the accomplishment of this great result must be the work of time. It cannot be brought about by calling upon the churches at once to sacrifice cherished denominational customs and traditions. If it is to succeed, it must be by the increase of the present growing and fraternal love of Christians, of different denominations,

for each other, and such a sense of the supremacy of the Christian life over all forms and doctrines, and such a consciousness of the joy and blessedness of union on the great saving fundamental facts of the Gospel as will make minor peculiarities of doctrine and discipline, if they remain, take their place of subordination, or gradually drop out of the confessions and consciousness of the churches.

At a time like this, it is, therefore, important that each church should come to a distinct understanding of what its feelings and position are in reference to this great question of the union of all that love the Lord Jesus Christ, if not in one organization, at least in a co-equal confederation and mutual intercommunion on the basis of a simple formula of doctrine and discipline. Each church should, as it were, draw near to, and place itself by the side of every other church, and study its constitution, its doctrine, and its spirit, and then see how near it is to them, and how it might be brought nearer by modifications which would wear the aspect of privilege rather than of concession, in view of the great results to be thereby obtained.

In most of the Evangelical churches there is, I believe, no serious diversity in reference to fundamental doctrine or obligatory discipline.

The question of a farther probation in the case of those who have died without a knowledge of the Gospel, which is now agitating some of the Congregational churches, is at the most a doubtful inference and a hope on the part of those who accept the suggestion, and is not likely to form an article in a new creed, or to lead to the disruption of a body which is held in unity by very elastic bands, which will bear much tension. This condition is so far favorable to church union.

It is generally felt that the greatest obstacle to a union of the churches is the doctrine that Episcopacy is essential to the being of the Church. A very large portion of the clergy of our Church, and a considerable but smaller number of the laity hold that view. It is evident, from its very terms, that they cannot surrender or modify a doctrine which they regard as fundamental and of supreme and perpetual obligation. The other churches, therefore, conclude that all approaches of the Episcopal Church toward unity are, and must be, merely an invitation to them to accept this doctrine, and enter our church, or at least secure Episcopal ordination. It is difficult to see how they can come to any other conclusion. So long as this state of things continues, it seems to our brethren of



other denominations, and to many churchmen of less exclusive views, that it is useless to look for any union of the churches in which the Episcopal Church shall be included. In addition to this obstacle, another, equally formidable, has been recently introduced. It has been proposed to change the name of the Church, and adopt one which will express or involve the claim that we are the only Church in the United States, or that the only other body which can be recognized as true, besides our own, is the Roman Catholic Church. This proposal received an unexpected support in the last General Convention. The only concession which churchmen of this class make to the members of other churches is that, if they have been baptized, they may be good Christians, but that they are not members of a Church, because their ministers are not in the line of the Apostolic Succession, and because their ministrations, therefore, are unauthorized and null. A strange conclusion, surely, on the part of those who believe that the grace of God comes to souls only through the true Church and the authorized ministry—the conclusion that men may become as good Christians without a Church as with it!

So prominently, since the late General Convention, has this class of churchmen occupied

public attention, that a common impression prevails that they are the rightful exponents of a well-nigh universal sentiment, and give true expression to the prevailing opinions and spirit of the Church. I do not profess to know how far this may be the case ; but I am certain that there is also a large number of the clergy and laity—large relatively to our small numbers—who entertain much more moderate opinions. It has seemed to the author of this little book that it would be timely to demonstrate and call attention anew to the fact that such views of the Episcopacy, Sacraments, and Ritual as now so largely prevail were utterly unknown to those who framed our standards, and can be distinctly traced as having their origin in Archbishop Laud and a small group of like-minded divines who gathered about him, under the patronage and fostering care of the misguided King Charles I.

But it may be asked—what good purpose can be accomplished by such an exhibition ? I answer in the first place, as I have already stated, that it is extremely important that each church should come to a distinct understanding as to what its feelings and position are in reference to this great question of the union of the churches. I add that, believing as I do that the views pre-

sented in this little book would form the best basis for the ultimate organic union of the churches, it is well that it should be kept before them, in the hope that they may grow into the conviction and the consciousness of increasing numbers within and without the Church. The grounds here presented will be much less offensive to the other denominations than those of a more exclusive and excluding character. No immediate or near results may be looked for. But no student of Church History can have failed to observe how opinions upon church doctrine and discipline come and go, by the law of action and reaction. I do not deem it fanciful, in view of the past, to hope for a reaction from the exclusive and sacerdotal views, which now so widely prevail, which will result in a return to the position of the churchmen of the days of Queen Elizabeth and King James. There can be little doubt that, if our Church adhered with a general unanimity to the views here presented, there would be much more hope of union on this basis of a moderate and not unchurching Episcopate. It is true that there would still remain the preface to our Ordinal and the doctrine of Episcopacy by apostolic appointment, which could not be surrendered. But its maintenance in such a form would be much less offensive to

our brethren of other churches than it is now. It would throw no contempt upon their orders. Their minds would be more free from prejudice in the examination of our polity and ritual. Even under the present repelling circumstances, many clergymen of other churches have adopted some portions of our ritual. Many of us have been made the recipients of the confessions of clergymen of other churches that, but for the prevailing high ritualism and the exclusive claims, and the exaggerated doctrines of the Eucharist, they would have long since come into the Church. Those who have yielded, or would have yielded to such influences as these, would have soon been led to see that a moderate Episcopacy is the natural complement of the system which they would already have received in part.



# CONTENTS.

---

I. THE CHURCH CATHOLIC AND THE PROTESTANT EPISCOPAL CHURCH .....	13
II. EPISCOPACY OF APOSTOLIC APPOINTMENT.....	49
III. THE RELATION OF EPISCOPACY TO THE BEING OF THE CHURCH .....	93
IV. THE CHURCH'S DOCTRINE OF THE SACRAMENTS.	133





I.

THE CHURCH CATHOLIC

AND THE

PROTESTANT EPISCOPAL CHURCH.

Reasons for the discussion.—Meaning of the XIXth Article.—The visible Church Catholic of Christ not an organized and recognizable body, invested with authority to decree articles of faith.—The preface to the Ordinal considered.—It asserts the past continued existence of the Episcopal or three-fold form of the Christian ministry.—The claims that Bishops succeed the Apostles in their office considered.—The consequences of this doctrine described.—Conclusion.

## CHAPTER I.

It may be remarked that most of the errors, as I deem them, on the subject of the Church and ministry are errors because they go beyond and add to, and thus, in their ultimate development, logically destroy the doctrines which are maintained in our standards. Some of them indeed appear to be in direct opposition to those standards. But they were at first only additions. They came and took their place by the side of the definitions of the Church, as subordinate and allied, but effective forces ; but soon, yielding to their repellant and hostile instincts, they drew off and assumed a position of antagonism to those doctrines which they came professedly to serve.

Cardinal Newman's definition of corruption of doctrine is, that "it is the destruction of the norm or type." "It is the abandonment of a line of thought." "It is that which reverses the course of development." "It is that state of an idea which undoes its previous advances." But, says Dr. Mozely in his Theory of Development

(pp. 34, 35), "this definition simply omits the whole notion of corruption by excess. Corruption being defined the loss of type, that exaggeration which is not this, is not corruption. It is open to any one to deny the correctness and completeness of Mr. Newman's definition, and to assert that there is a kind of corruption which is not a whole departure from the original type, but which carries out that type excessively and extravagantly; that such a kind is seen in life and morals; and that it may take place in religious systems too."

I shall pursue, therefore, a natural course, if I first state the doctrine of our Church standards, and then indicate the additions to, and departures from, them.

The first point to which I call attention is the doctrine of the Church on the constitution of the Church and ministry.

I will first examine what are the views which our Church entertains of the visible Church Catholic of Christ. Her sentiments upon the subject may be found in our Book of Common Prayer. The XIXth Article contains a general description of the visible Church of Christ. In giving such a description, it of course limits its definition to those comprehensive features under which all branches of the visible Church Catholic of Christ

may be included. Its language is as follows :—  
“The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ’s ordinance, in all those things that of necessity are requisite to the same.” This article brings out the following positions :—(1.) The visible Church is a congregation or aggregate of faithful or believing men. (2.) In this congregation the pure word of God is preached. (3.) The Sacraments are administered in conformity to Christ’s ordinance—at least in such a degree of conformity as to retain those things which are essential to the being of the Sacrament.\* Here the visible Church is made to depend on the pure preaching of the Word, and the right administration of the Sacraments ; while no definition is given of what is to be considered the preaching which is sufficiently pure, and the administration which is sufficiently in conformity to Christ’s institution, to constitute so called churches true portions of the Church Catholic of Christ. The sentiment of the Church on this latter subject is

---

\* Additions to the Sacraments do not annul them, though they corrupt them with that adulterate mixture. But if any part of the institution is cut off, then we do not own the Sacrament to be true.—BURNET on the Articles, page 222.

either stated elsewhere, or is to be inferred from other sources, or it has not been expressed. My own conviction is that it has not been expressed. She did not feel called upon to state what was the extent, and what were the boundaries of the visible Church of Christ. She has not anywhere expressed her ability to do so. She has contented herself with stating what is the general rule, without pretending that it was in her own power accurately and dogmatically to apply it. Then, in her ordination service, she states what she has adopted for herself. The case is parallel to that of an individual. We may say that the reception of God's truth is necessary to the possession of Christian character and hope. We may state what, in our belief, is the pure Word of God—what are the great saving doctrines of the Bible. The reception of these, we say, in general terms, is necessary to the reality of Christian character. We feel them to be necessary for ourselves. But having made the statement, there we rest. We dare not say of an individual professor or believer, who receives a part and rejects a part of truth, that he cannot be a Christian—that his hope is baseless and his woe inevitable. So our Church states that God's pure Word and Christ's true Sacraments are necessary to the being of the Church.

But she refrains from so defining what shall be considered, for the entire Church, the pure word and the true Sacraments, as that she shall, by a dogmatic definition, cut off any bodies which have borne the Christian name, from being constituent portions of the Church Catholic of Christ.\*

This we think is evident from the conclusion of the XIXth Article. Notwithstanding she has designated the pure preaching of the Word as a mark of the visible Church of Christ, she goes on to add that "as the Church at Jerusalem, Alexandria, and Antioch, have erred; so also the Church at Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." Here she gives the title of Churches to those bodies which have erred in matters of faith; notwithstanding she had declared the pure preaching of the Word to be a mark of the visible Church of the Redeemer. In doing this, she seems to me evidently to use language equivalent to this: "We gather from

---

\* The defining of fundamental articles seem on the one hand to deny salvation to such as do not receive them all, which men are not willing to do.

And on the other hand, it may seem a leaving men at liberty, as to all other particulars that are not reckoned up among the fundamentals.—BURNET on the Articles, page 222.



the word of God that the possession of certain truths and institutions is necessary to the being of the Church. Yet we refrain from defining precisely what is necessary to constitute these truths and institutions ; or whether various bodies have held enough of truth, and of the essentials of these institutions, along with their errors and corruptions, to enable them still to be constituent portions of the Church Catholic of Christ." Such we take to be the tenor of the Article. We can make nothing of it, if this be not its meaning.

Now if these statements be well founded, several important inferences follow.

1. Our Church has nowhere furnished infallible tests by which we can go through existing Christendom or through history, and set apart, on the right hand and on the left, true and false churches ; even as a shepherd divideth the sheep from the goats.

2. In the definition which she has given of the marks of the visible Church, she has not specified succession—which is an external and visible fact—but purity of preaching, and truth of Sacraments, which are points of more difficult and doubtful ascertainment.

3. In stating that the pure preaching and right administration of the Sacraments are the

marks of the visible Church Catholic of Christ, and at the same time abstaining from defining what constitutes the one and the other, she has declined to express an opinion as to what degree of error destroys the being of a Church, and as to what degree of conformity to the institutions of Scripture must be retained to enable a professedly Christian society to be a portion of the Church Catholic of Christ.

4. By stating that the pure preaching of the Word and the due administration of Sacraments are necessary to constitute Christian Churches, and by defining for herself what shall be considered such, she has indicated the direction in which we should search for those communities which are best entitled to be regarded as true portions of the Church Catholic of Christ. Those communions which are most like ourselves in those two particulars, of pure preaching and right administration of Sacraments, we may, by an irresistible inference, conclude to be, in her judgment, best entitled to that distinction.

5. Such is the testimony of Bishop Harold Brown, in his Exposition of the XXXIX Articles. "The formularies of our Church have expressed no judgment, as to how far the very being of a Church may be imperilled by a defect

in this particular note of the Church [The power of the keys] or by mutilation of the Sacraments, imperfect ordination, or defective exercise of the power of the Keys. The English Church has been content to give her decision as to the right mode of ordaining, ministering sacraments and exercising discipline, without expressing an opinion on the degree of defectiveness in such matters, which would cause other communions to cease from being Churches of Christ." \* (P. 467.)

---

\* The XIXth Article is by many persons considered to refer to any one visible Church, whether national or diocesan. So considered, it is no less available for our argument. In that case, the same marks are considered necessary to constitute any professed Churches real portions of the Church Catholic of Christ.

Those who regard Episcopacy as essential to the existence of a Church, fasten upon the expression, "the Sacraments be duly administered according to Christ's ordinance, in all things that of necessity are requisite to the same." They contend that they cannot be thus administered unless by ministers regularly commissioned by the successors of the Apostles. But it would be easy to show that this was not the sentiment of the framers of the Service. It is a fact beyond all question that Cranmer, and Ridley, and Jewel, used just this language, and that they make it evident by their language and their conduct, that an Episcopally ordained ministry was never regarded by them as necessary to the due administration of the Sacraments, in those things that of necessity were requisite to the same.

This wise moderation has not always been adhered to by some of the members of our communion. Much has been added to this definition.

1. Not content with expressing, with our Creed, a belief that there is one holy Catholic Church, which is the object of our faith and not of our sight—as are all the other particulars in which we express belief in the creed—the attempt has been made to show where it is, by what boundaries it has been defined, and what bodies of professed Christians are without it, and what within.

2. Nor only so. It is not with the marks stated by our Church that the attempt has been made to designate the true and false Churches, which are to be included in, or excluded from, the visible Church Catholic of Christ. Those marks are the pure Word preached and the Sacraments duly administered. Another mark, not only over and above, but apparently to the exclusion of those mentioned, has by some been introduced. This is succession. Those Churches are said to be true, which have retained the apostolic succession, however corrupt they may

---

The author hopes to prove this point abundantly in a larger work on this subject, which he is laboring, among many other cares and toils, to prepare for the press.

be in doctrine ; and those false, or rather unreal, which have lost the succession, however pure they may be in doctrine.\*

3. And from these additions to the moderate statements of our Church, others have naturally arisen. As a consequence of the position last stated, it has been assumed that the Church Catholic does not only retain the truth and institutions whose possession makes it to be the universal visible Church ; but that it is a recognizable body, which retains all catholic truth,

---

\* The whole controversy with Rome was never more ably conducted than by the divines of the Church of England during the reign of the popish King James II. They never took the ground indicated above. Though they lived long after the days of Laud, and had *heard* the doctrines of exclusiveness often from the writers of Laud's day, they never adopt it in their controversy with Rome. In Gibson's Preservative—that vast repository of arms against Rome—there will be found the full and repeated admission, that—not succession, but—a profession of true Christian faith and a reception of Sacraments was enough to constitute individuals and Churches constituent portions of the Catholic Church. The following is a specimen of their language on this subject :—

“ The whole number of Christians in all ages and places ; every individual person that hath given up his name to Christ, and makes profession of his religion, is a member of this Church, and all of them together make up the Catholic Church, or the mystical body of Christ.”—GIBSON'S Preservative, Title III. page 4.

and has authority to determine what is such ; and that failure to receive her teachings is treason against the established institutions of Christ and his Apostles. There is no proof that our Church holds to such a doctrine. Nor can it be proved by any line of argument to be in itself plausible or true. (1.) The necessity for such a teaching, visible Church, must be assumed, and cannot be proved. (2.) No word or institution of Christ, no testimony of the Apostles, can be adduced in proof that it was contemplated by them. (3.) The impossibility of proving or disproving the fact of apostolic succession, on which the existence of churches is made mainly to depend, confutes the assumption, because it makes it evident that we cannot learn with certainty what are the true limits of the Church. (4.) The consent of these churches, the topics on which they have unanimously agreed, cannot be ascertained. So that, in the first place, it cannot be ascertained what body of Churches constitute the Church which is to teach ; and, in the next place, it cannot be ascertained what their teaching is. When we cannot find what the lesson is, nor a teacher to tell us, we may safely conclude that there is no teaching. There is a Holy Catholic Church whose existence is recognized in the Creed. But I deny

that it is a defined, organized, ascertainable body; and that it subserves any such purpose.\*

So much for the views of our Church, and the additions to them, on the subject of the visible Church Catholic of Christ.

We have seen that our standards decline to pronounce what is the purity of doctrine, and what the degree of conformity to the institutions of Christ, which are necessary to constitute Christian communities portions of the universal Church. For herself, however, she declares what doctrines she and her ministers maintain. She

---

\* This idea of a catholic consent, of the authoritative voice of the Church, of the teachings of the Catholic Church, is altogether Romish, and unknown to our best apologists and defenders of the Church of an earlier day. In Gibson's Preservative, this is the language used on that subject:—

“No organized Church can be the Catholic Church.”  
“The Catholic Church being no organized body, has no authority, and can have no tribunal.”

“It has no authority. For the whole company of the faithful, which is the true notion of the Catholic Church, are the mystical body of Christ, and in subjection to him as a wife is in subjection to her husband. Now if the Catholic Church be only a company of private and particular Christians united immediately to Christ, and made one body in him, the Catholic Church has no more authority than particular Christians have, which is none at all.” The True Notion of the Catholic Church Explained and Stated, page 39.



avows her sentiments as to the constitution of the Christian ministry, and the nature of the Sacraments; and declares conformity to them to be necessary by her own ministers and members.

On the subject of the constitution of the ministry, her language, in the preface to the ordination services, is as follows:—"It is evident unto all men diligently reading Holy Scriptures and ancient authors, that from the Apostles' time, there have been these three orders of ministers in Christ's Church—Bishops, Priests, and Deacons, which officers were evermore held in such reverend estimation that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal consecration or ordination."

This is the entire and authoritative statement of the Church upon the subject—a statement in no respect modified or enlarged by other portions of our standard of faith or offices of devotion. What does it announce?

1. It announces the fact that from the Apostles' time there have been these three orders of ministers in Christ's Church—Bishops, Priests, and Deacons.

2. It announces that these offices were always held in such reverend estimation that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite to the same; and also by public prayer, with imposition of hands, were approved and admitted thereto, by lawful authority. This is a declaration that no persons were admitted to these offices except upon examination, approval, and the laying on of hands, by the constituted authority of the Church.

3. It announces that no person shall be taken to be a lawful Bishop, Priest, or Deacon, in this Church,—in this Church of England, as the preface to the English service originally ran—or suffered to execute any of their functions unless he shall have had Episcopal ordination.

This is all that our Church has announced

on the subject of the three orders of the ministry.

The additions to these moderate statements have been numerous and important.

1. It is, for instance, a usual statement of the doctrine of our Church that Christ Himself established the three orders of the ministry. From many of the popular treatises on Episcopacy it would be inferred that Christ, during his life on earth, established these orders; and that the Church was then completely organized before His Ascension. It would be inferred from these treatises that such was the doctrine of our Church. But our standards say not so. They state that from the Apostles' time there have been these three orders in the Church. If from the Apostles' time, then surely not before their time. The language of the preface plainly implies that this arrangement of the ministry took place under the Apostles, acting with the commission, and by the inspiration, of the ascended Saviour.

NOTE.—This addition was insisted on by Archbishop Laud. At his request, Bishop Hall published his "Episcopacy by divine right asserted," in which one of his propositions implied that the Presbyterian form of polity might be useful where the Episcopate could not be had. The Primate took exception to this statement, as "an unnecessary and dangerous concession." As originally expressed, his first

postulate stood thus: "That government which was of Apostolic institution cannot be denied to stand upon divine right." To this the Archbishop objects that though it is true it is too narrowly expressed; "for Episcopacy is not to be so confined to Apostolical institution, as to bar it from a further ascent and from deriving it originally from our Saviour himself; though perhaps the Apostles might superstruct something with respect to form and circumstance."—McELHINNEY'S *Doctrine of the Church*, p. 274. Bishop Hall did not adopt the Archbishop's view.

2. Another doctrine added to the statement of our Ordinal is that which is technically called the doctrine of the Apostolic succession. It consists of two main positions, and it draws after it many consequences. We will first consider these two positions in this chapter, and afterward state some of the most prominent of those consequences in another chapter.

1. The first main position of which the doctrine of Apostolic succession consists is, that it is a fact that there has been an unbroken succession of officers who succeeded the Apostles in their office; that the Apostles laid their hands on presbyters to make them Bishops or Apostles, and these Bishops laid their hands on other presbyters, who thus became Bishops or Apostles; so that there has been an unbroken, tactual, physical succession of Apostles. This

is what may be called the fact of the Apostolic succession.

2. But this fact is considered to be important because it is also a doctrine that there must be such a succession for the preservation of the ministry. The ground is taken that, if this succession should be broken, Christ would have no ministry on earth. In such case, there would be no one authorized to preach the Gospel and administer the Sacraments. Those who take this ground assume that there must have been an unbroken tactual succession of Apostles or Bishops; because we have the promise that the gates of hell never shall prevail against the Church. An attempt has also been made, from history, to make out tables of unbroken succession, in different national Churches.

With these remarks upon what our Church has declared; and of the additions which have been made to her definitions; I proceed to show, very briefly, that she is well sustained in what she has announced; and wise in omitting what some of her injudicious advocates have added to her statements. Again I must beg that it will be remembered that I have engaged to make a statement of the case rather than argue it in detail.

We contend, then, that our Church is sus-

tained in her declaration that from the Apostles' times there have been three orders of ministers in Christ's Church, and the grounds on which it can be sustained are the following:—

1. First, it can be shown that the Saviour commissioned His Apostles to establish the Church and ministry; to set on foot His kingdom. He declared to them, "As the Father hath sent me, even so I send you." During the forty days which intervened between His Resurrection and Ascension, "He gave commandment to the Apostles, whom He had chosen," and "spake to them of the things that pertained to the kingdom of God." From these and other passages, we learn that Christ commissioned His Apostles to establish His kingdom.

2. It can be shown, in the second place, that in the execution of this commission, the Apostles distributed ministerial power to the three orders of Bishops, Priests, and Deacons. The principal proofs of this fact are to be found in the history of Timothy and Titus; and in the case of the seven Churches of Asia Minor. That argument has been often and ably handled by Episcopal writers; and in our honest conviction never overthrown.

3. Then it can be shown that the Episcopacy

established in the Apostles' time has continued in the Church of Christ from that time. The testimony of the primitive fathers to this subject has been the subject of voluminous discussion. The testimony of the learned Isaac Taylor is the more valuable on this point, because, while he does not grant that episcopacy was established by the Apostles as a permanent arrangement, he admits that, as a matter of history, there can be no doubt that it was well-nigh universally established. He tells us that the "ORTHODOXY of the great mass of Christians in those ages, in the first, second, and third centuries, and their EPISCOPACY, are two prominent facts that meet us directly on almost every page of the extant remains of these times."

By these lines of proof, it can be shown that our Church speaks advisedly, when she declares that from the Apostles' times there have been these three orders of ministers in Christ's Church.

The other two assertions of the preface to the Ordinal, that no man should be admitted to the ministry but by imposition of hands and prayer; and that none should be held to be a lawful minister in the Church of England and our own, without Episcopal ordination, need no vindication. If Episcopacy be held by the Church to have been established by the Apostles, and to

have been conferred by the laying on of hands ; of course it became her to admit none to her ministry but those who are thus ordained. But observe that the preface declares that no one who is not thus ordained shall be held to be a lawful minister in this Church. It does not say that none is a lawful minister in Christ's Church unless he receive Episcopal ordination ; but only that he is not a lawful minister in this Church. As the Article on the universal Church has not stated that succession, or the three orders, are necessary to the various Churches of the world to constitute them portions of the Church Catholic, it cannot be truly said that our Church has determined that there can be no ministry or Church unless it be Episcopally constituted. If any one among us, therefore, chooses to say, "This body of professed Christians is not a part of Christ's Church, because it has not true doctrine ;" and if another chooses to say, "This body of professed Christians is not a part of the Church of Christ, because it has not Bishops and the Apostolic succession," he must give it as his private opinion. He has no right to say that it is the doctrine of the Church. The Church has not said it. In no authorized or authoritative document of the Church, can there be found



such a decision with regard to Christian communities calling themselves Churches.

And now, having indicated the grounds on which we think our Church is sustained in what she has advanced, let us show why we believe her to have omitted certain other doctrines, and why we believe her to be wise in such omission.

1. We find no assertion in our standards to the effect that Christ himself, during His life and ministry, either before or after His ascension, established the three permanent orders of the ministry; and that the Apostles were succeeded in their office by the Bishops. There is no such declaration. "From the Apostles' times,"—not "during, or from Christ's time,"—is the language of our Ordinal. And to this all the services of the Church agree. Read the services for the consecration of Bishops, and the ordination of Priests and Deacons; read the Apology of Bishop Jewel, which is an authorized book in the English Church; read the Homilies, and I venture to say that you will find no such proposition.

2. Again, the fact of an unbroken succession of Bishops is nowhere asserted in our standards. "From the Apostles' times," it is declared there have been three orders in the Church, but

it is not declared that, in succession, without any break in the chain, from the Apostles' time, Bishop has transmitted to Bishop the office which he in turn has transmitted through another, down to the present time. This is neither asserted nor denied. I do not assert or deny it. I do not believe that it is capable of proof or disproof. As an historical question, it is too obscure to be definitely and satisfactorily settled.

3. Nor is the doctrine of Apostolic succession to be found in our standards. I mean, of course, that doctrine to which the term is technically applied. That we have a ministry of Bishops, Priests, and Deacons, which has reached us in succession from the Apostles, and was by them established, is indeed true. If we choose, we may call this the Apostolic succession. But this is not the doctrine which some mean by the phrase "Apostolic succession." In that doctrine there is one important particular to which your attention will be now directed.

The particular to which I allude is the claim that the Bishops are "successors to the office of the Apostles." It has been so constantly and confidently stated, by friends and foes, that it is the doctrine of the Episcopal Church that Bishops have succeeded to the office of the Apostles, that it may excite some surprise to hear it

denied. You will find the fact laid down, I am aware, in some books, written by Episcopalians, but you will not, I think, find a syllable in proof of the position in the Prayer Book. There is no authority for it in the Book of Common Prayer ; and, I am persuaded, none in the word of God. After a full examination of the subject, I rest with great confidence in the persuasion that the founders of our Church claimed no more than this—that the Apostles distributed the power of the ministry into three orders, and assigned to the Bishops the first place of authority and the exclusive power of ordination ; but that they neither had, nor could have, successors to their Apostolic office. We will indicate a few heads of argument which might be developed upon this subject.

1. We remark that neither in the preface to the Ordinal, nor in any of the ordination services, neither explicitly nor by implication, are Bishops called Apostles.

2. We remark that only once is the term “ ministers of Apostolic succession ” used in the Book of Common Prayer. In that instance, so far from being applied to Bishops as the successors of the Apostles in their office, it is applied to Presbyters, who are called ministers of Apostolic succession ; and to them—Presbyters

—it is that the last words of Christ to his Apostles, in which he promises to be present with them to the end of the world,\* are appropriated. The words occur in a Collect for the Office of Institution.

3. We remark that the Apostles could have no successors to their office because the office was peculiar, and in its nature temporary, as the first lawgivers and founders of the Christian Church; and as the designated witnesses of our Saviour's life, death, and resurrection. From the nature of the office, it could have no successors.

4. It is contended that the Bishops succeeded to that which was the distinguishing characteristic of the Apostolate,—the power of chief government in the Church, and the power of ordination;—although they did not inherit their miraculous power, or their personal endowments. To this statement we reply, that it must be shown that the Apostles were Apostles by virtue of their power of chief government and ordination in the Church; that it was these powers that constituted them Apostles. But it will be found that what constituted them Apostles was the fact that they were chosen directly by our Lord, that they were designated as the eye-wit-

---

\* Matt. xxviii. 18, 19.

nesses of his resurrection, that they were commissioned to organize the ministry, and lay the foundation of the Christian Church. In these things consisted the essence of the Apostleship, and in these they could have no successors.

5. I remark that St. Paul did not treat and address Timothy and Titus as if they were successors to him in his office ; as if they were co-equal Apostles ; but, on the contrary, he addresses them much in the same way that he does the Presbyters.\*

6. We remark that the Bishops are not called Apostles. On this point, I quote briefly from Bishop Hall. He says, "these great ambassadors of Christ sustain more persons than one. They were Christ's Presbyters, Bishops, Apostles." †

If they were Apostles, over and above being Bishops, then Bishops and Apostles were not the same. Bishops succeeded the Apostles as they were Bishops, not as they were Apostles. "I do also acknowledge," says Archbishop Bramhall, "that Episcopacy was contained in the Apostolic office, as the three-cornered thing is contained in that which has four corners, and

---

\* 1 Tim. iii. 14, 15 ; iv. 11-16 ; v. 21-23 ; vi. 13, 14 ; 2 Tim. ii. iii. 14, 17 ; iv. 1-9.

† Bishop HALL on *Episcopacy*.

that the distinction was made by the Apostles with the approbation of Christ." \* That is, it was less large. It was the part, and not the whole. The Bishop, therefore, cannot be the Apostle, or the successor to his office of Apostle.

The learned Bishop Barrow is clear and emphatic on this point. "If it be objected," says he, "that the Fathers commonly do call Bishops successors of the Apostles, to assail that objection, we may consider, that whereas the Apostolic office virtually did contain the functions of teaching and ruling God's people; the which for preservation of Christian doctrine, and edification of the Church were requisite to be continued perpetually in ordinary standing offices, these indeed were derived from the Apostles, but not properly in the way of succession, as by univocal propagation, but by ordination, imparting all the power needful for such offices; which therefore were exercised by persons during the Apostles' lives, concurrently, or in subordination to them; even as a dictator at Rome might create inferior magistrates, who derived from him, but not as his successors; for as Belarmine himself telleth us 'there can be no proper succession but in respect of one pre-

---

\* Archbishop BRAMHALL'S *Works*, folio, p. 164.

ceding; but Apostles and Bishops were together in the Church.'

"The Fathers therefore, in a large sense call all Bishops successors of the Apostles; not meaning that any one of them did succeed unto the whole Apostolic office; but that each did receive power from some one (immediately or mediately), whom some Apostle did constitute Bishop, vesting him with authority to feed the particular flock committed to him, in way of ordinary charge." \*

---

\* BARROW'S Treatise on the Pope's Supremacy, page 125. The same idea is repeated, in various forms, in the context. This office of Apostle, he declares, "was not designed to continue by derivation; for it containeth in it divers things which apparently were not communicated, and which no man without gross imposture and hypocrisy could challenge to himself." (P. 123.) "Wherefore, St. Peter, who had no other office mentioned in the Scripture, or known to antiquity, besides that of an Apostle, could not have, properly and adequately, any successor to his office." (P. 124.) "Neither did the Apostles pretend to communicate it; [viz: the Apostolic office;] they did indeed appoint standing pastors and teachers in each Church; they did assume fellow-laborers or assistants in the work of preaching and governance; but they did not constitute Apostles equal to themselves in authority, privileges, and gifts." "Who knoweth not," says St. Austin, "that principate of Apostleship, to be preferred before any Episcopacy." "The Bishops," saith Bellarmine, "have no part of the true Apostolic authority." See pp. 127, 128.

In what lofty terms this claim that Bishops are Apostles is urged in our day may be seen in the following extract of a "Tract for the Times," on Apostolic succession: "Apostles they (*i. e.* Bishops) were and continue to be. And every living Bishop may say with St. Paul, 'I am an Apostle not from man, neither through man, (?) but through Jesus Christ.' But they are something more than Apostles; a Bishop is also an angel of the Church; he is sent as a Heavenly messenger, shining with Heavenly light and power, which he dispenses and exercises as the Church's overseer."

And now, before concluding this chapter with some observations on the doctrines which I have stated to have been added to those proclaimed in our standards, it may be well to review the ground which I have so rapidly traversed, and mark the two prominent points which I have stated rather than defended; but which may be very confidently maintained.

1. I have shown that while our Church has stated, in general terms, what conditions are necessary to constitute Christian societies true Churches, she has not so defined what shall be considered a fulfillment of those conditions for other churches, as to enable us to go through Christendom and dogmatically determine which



so-called churches are true and which are false.

2. I have shown that while our Church has announced that, from the Apostles' time, there have been the three orders of Bishops, Priests, and Deacons in the Church, she has not announced that this polity was established by Christ himself, and existed during his ministry on earth ; nor has she called Bishops the successors of the Apostles, in their Apostolic office.

I have been careful to maintain and express this distinction, because I am persuaded that much of the alarming error of the day has originated in, and has been sustained by, the habit of calling and considering Bishops to be Apostles, successors to the office of the Apostles, standing in the place of the Apostles, and inheriting all their powers except those which are personal and miraculous. In this fact is to be found the origin and reason for extravagant claims of exclusive governmental and priestly power and grace in Bishops.

Some of the language of the modern advocates of the Apostleship of Bishops seems to me little less than blasphemous. Let me bring some of it to your notice. I quote one sentence from a Bishop of our own Church, and others from publications highly recommended by some

of our Bishops, and many of our clergy—the “Tracts for the Times.” “Her Bishops,” says a Bishop of our own Church, “are Apostles, each in his own proper sphere, sent out to feed the Church of God.”\* This is but a reverberation of lofty claims sounded on the other side of the Atlantic. “Exalt our holy fathers, the Bishops, as the representatives of the Apostles.”† He (*i. e.* the Bishop) is Christ’s minister—stands in the place of the Apostles—is the shepherd of our souls while Christ is away.”‡ “Our Bishops, even at this distance of time, stand before the flock as the authorized successors of the Apostles; and as armed with their power to confer spiritual gifts in the Church, and in cases of necessity to wield their awful weapon of rejection from the fold of Christ.”§ “They (*i. e.* the Apostles) did not leave the world without appointing persons to take their place; and these persons (Bishops) represent them; and may be considered in reference to us as if they were Apostles.”|| “This explains how the Apostles may still be said to

---

\* Bishop DOANE’S *Missionary Bishop*, p. 22.

† “Tracts for the Times,” No. 1, p. 1.

‡ “ “ “ “ No. 2, p. 10.

§ “ “ “ “ No. 5.

|| “ “ “ “ No. 10, p. 53.

be among us. They stand in the place of the Apostles, AND WHATEVER WE OUGHT TO DO HAD WE LIVED WHEN THE APOSTLES WERE STILL ALIVE, THE SAME OUGHT WE TO DO FOR THE BISHOPS.”\*  
 “The Bishop rules the whole Church below as Christ rules it above.”†

These are certainly arrogant assumptions of spiritual and priestly power. To say of a Bishop, that “he is the shepherd of my soul while Christ is away ;” “that he is armed with the power of an Apostle to confer spiritual gifts ;” “that he is an Apostle ;” “that he rules the Church below as Christ rules it above,” *i. e.* absolutely ; “that I should do just that for him which I ought to have done to Apostles, had I lived in their time”—alas ! that we should live to hear these echoes of Romish arrogance and despotism reverberating in the courts of our reformed, moderate, free, Protestant communion !

When we remember that for many years, language like this which I have quoted has been sounding in our ears, and in the ears of our Bishops ; when they and we have been told, with every exaggerated expression of reverence

\* “Tracts for the Times,” No. 10, p. 54.

† “ “ “ “ “ “ No. 10, p. 54.

for their authority, that they were Apostles; that they stood in the place of the Apostles; that they inherited their full, inherent, irresponsible, governmental and priestly power; when the attempt to restrain and moderate these lofty pretensions has been met with the denunciation of those who made the attempt, as "no Churchmen," and "low Churchmen," and "Presbyterians," it would not appear to you surprising if some of our Bishops should have begun to act as if they believed themselves to be Apostles, and to assume the language and port of men invested with the plenitude of Apostolic power. But the truth is, such claims are very seldom made by themselves. That noble band of the devoted Bishops of our Church—as consecrated and earnest men, and as little inclined to lord it over God's heritage, I believe, as the world ever saw—are, for the most part, too absorbed in their great work to urge these high claims for themselves, or to desire that they should be urged in their behalf by others.

For the office of Bishop, as the institution of the Apostles, acting by the commission and under the inspiration of the Saviour, I entertain a profound and loyal reverence and affection, which arises no less from the settled convictions of my understanding than from the sacred asso-

ciations of all my life. But for these extravagant and ungrounded claims—for these additions to the doctrines of our standards—I have no feeling of respect, but rather a feeling of profound indignation and sorrow; indignation because they dishonor Christ and his chosen twelve; sorrow because they retard the progress and diminish the influence of our holy, venerable, beautiful, and Apostolic Church. If these claims are well founded, then it becomes us to review and repent us of our past history as a Church. Then we have awfully erred in subjecting these Apostles of Christ to rules and limitations. Then they have, indeed, full and unrestricted power to govern the Church. Then they are to govern it below, even as Christ governs it above. Then they may gratuitously condescend to be counseled; but they ought not to allow themselves to be directed. Then conventions are an insult, and constitutions and canons an impertinence. Then the Church should go to them, on her knees, and give back to them all her immunities and laws, and beg them, in the plenitude of their Apostolic power, to give her, from time to time, such regulations as she may need. No less than this should be done, if we admit the Apostleship of Bishops. No less than what is equivalent to

this appears to be done by many, who magnify beyond all bounds the spiritual prerogatives of a living Apostolate. It may be an interesting employment for sentimental Deacons, and romantic students, and æsthetic Rectors, enamored of the dramatic pomps and shows of the mediæval age, to twine around the crook of Episcopacy these gay garlands and streamers of authority, and when the staff, thus adorned, is lifted over their heads, they may admire the flutter of the ribbons and the wreaths as picturesque and pretty. But let them read the history of nations and of the Church, and learn that undue power granted by gratitude and affection, no less than that which is usurped, has been exercised without limit and without mercy.

II.  
EPISCOPACY  
OF  
APOSTOLIC APPOINTMENT.

EPISCOPACY not admitted to have been a temporary and merely expedient institution.—The system of Archbishop Whately.—His arguments from “Omissions” and “general principles” examined and rejected.—Scriptural argument for Episcopacy.—A question of offices and not of names.—The appointment and duties of Deacons.—The order and functions of Presbyters.—The appointment of Bishops.—Their power of ordination and chief government.—Reasons for considering the institution as intended to be permanent.—Reasons for admitting that other Christian Societies may be true Churches without Episcopacy.



## CHAPTER II.

IN my first chapter I explained the XIXth Article of the Church, and the Preface to the Ordination Services. We saw that pure preaching of the word and right administration of the Sacraments were designated as marks of the visible Church Catholic of Christ; and that the fact was stated that from the Apostles' time there had been three orders of ministers in Christ's Church, which were retained and reverently esteemed in the Church of England and in our own Church.

My purpose, in the present chapter, is to prove that Episcopacy was established by the Apostles, and is to be retained as a divinely appointed institution, for whose designed or admitted cessation or change there is no authority from the word of God, or from any change of the circumstances under which it was organized at the first.

But while I shall be occupied in proving Episcopacy Apostolic and perpetual in its obligation, I shall not feel that I am in the least degree in conflict with the principle intimated in

my last, and to be developed in my next chapter, that it is not essential to the existence of the Church, the ministry, and the Sacraments.

But let it be observed that I do not make the admission that churches and Sacraments may exist without the Episcopacy, on the ground that it was, in itself, a mere temporary and expedient institution ; or on the ground that Christ has left ecclesiastical government in the same position with civil government, so that various forms of Church discipline may be equally lawful, provided that they all respect certain principles laid down in the word of God. This is the system of Archbishop Whately, from which I dissent, and which it is my purpose, at this time, briefly to examine.

This system is presented by Archbishop Whately with consummate skill. It has never found much favor in our communion. It has floated over the shallows of the Church mind, rather than anchored itself in its deep places. It is that which non-Episcopalians are anxious we should take, and which they are discontented with us that we decline. Yet it has its advocates in the Church ; and the extreme of exclusiveness has tended to revive and strengthen it. Dr. Whately, in his "Kingdom of Christ," has presented this system under every advantage

which can be imparted to it by one of the clearest and deepest intellects of the age. Unable, as I am, to adopt the system, I am at the same time impressed with the ingenuity and ability, never surpassed on this subject, with which his proposition is maintained. It is a compliment to him, to say that his lucidness of statement and of argument enables us the better to detect his fallacies. Through the opacity of a confused mind, we may not be able to see even the truth which it holds and advocates; while through the transparent medium of a clear one, we may detect the minutest error which it retains. Under shallow waters which are riled and dark, we cannot see even the gleaming gold and gems, while through those deep waters which are still and clear, we may discern even worthless pebbles and unsightly weeds.

The first important argument of Archbishop Whately on this subject is derived from the omissions of the word of God; and is briefly and clearly stated in the following passage:—

“And among the important facts which we can collect and fully ascertain from the sacred historians, scanty, and irregular, and imperfect as are their records of particulars, one of the most important is that very scantiness and incompleteness in the detail, that absence of any

full and systematic description of the formation and regulation of Christian communities that has just been noticed. We may plainly infer from this very circumstance, the design of the Holy Spirit, that these details, concerning which no precise directions, accompanied by strict injunctions, are to be found in Scripture, were meant to be left to the regulation of each Church in each age and country." \*

Should we grant the justice of this argument, we may yet on good grounds deny that Episcopacy, or the constitution of the Christian ministry, can properly be included among those "circumstantial details," "which," in the language of Archbishop Whately, "the Apostles and their followers were, during the age of inspiration, supernaturally withheld from recording, and which were not intended by Divine Providence, to be absolutely binding on all Churches in every age and country, but were meant to be left to the discretion of every particular Church." †

We contend that the facts found on the page of Scripture do not admit the application of this argument from omission to the case of the

---

\* Kingdom of Christ, p. 80.

† " " " p. 88.

constitution of the Christian ministry. Dr. Whately has grouped together a number of subjects, concerning some of which there is nothing, some something, and others much written, and declared of all, that the absence of circumstantial details in reference to these subjects is proof that a divine restraint was laid upon the minds of the Apostles, and that they were all to be left to the discretion of the Churches of every age and clime. Now it may at once be granted that, in reference to subjects upon which nothing is said, nothing is obligatory. We readily grant that some regulations, casually and historically mentioned, are not of binding and perpetual force. But in reference to those subjects on which much is said, which appear to be of universal application, and may be universally obligatory, which are not mentioned incidentally and historically only, but frequently, and in the way of regulation and direction, we may be permitted to hesitate, and doubt, and question. We find, indeed, in Scripture, nothing of catechisms and creeds. Doubtless, then, Churches may construct them for themselves. We find little or nothing in reference to canons and forms of prayer. We are left, then, at liberty to frame them for ourselves. Not so is it on the subject of the ministry. Much is writ-

ten concerning it. Historical details as to its form—regulations for its transmission, directions and warnings as to the spirit and mode in which it should be fulfilled—all these are found on the pages of the New Testament. Now when this question of the ministry is found in such a different aspect on the pages of the New Testament from those others which are enumerated with it, is it quite fair to huddle these minor points around this greater one ; and hiding the greater one behind the less, or the many, speak of creeds, and catechisms, and canons, and forms of prayer, and psalmody, and the form of the ministry, as constituting a group of insignificant and changeable modes and forms, which are ever ready to adapt themselves to unchangeable essences and things ? The argument which considers the constitution of the Christian ministry as a thing of no more importance than psalmody, and creeds, and catechisms, is inconclusive, because it corresponds neither with reason nor with Scriptural representations of the fact.

But we object to the whole argument of Dr. Whately on other grounds. If we adopt the principle which he suggests, that nothing is to be perpetual but what is "precisely directed and strictly enjoined," we shall be stripped of

almost all external institutions. The demand for such directions and injunctions proceeds from a forgetfulness of the fact, which Dr. Whately himself elsewhere mentions—that the Scriptures did not originate the Church. The Church of God was existing at the time of our Saviour's advent. The officers of the Church were set in it by Christ or his Apostles, under His inspiration and authority. It was not then to originate but to sustain the truth and the Church of God, that the Apostles, by the inspiration of the Holy Ghost, left the precious legacy of the word. The form, then, in which the perpetuity of institutions would be proclaimed in the word of God would be determined by the peculiar circumstances under which it was written. We find, then, a reason and a necessity in the very office of the Word of God, and in its relation to the truth and the Church, for the adoption of the principle that whatever was practiced by Christ and His Apostles, which, from the nature and necessity of the case, or from the language employed, implied that it was to be perpetual, is to be retained and observed as of divine institution. Such we believe to be the fact with regard to Episcopacy.

And be it observed that Dr. Whately himself has explicitly admitted that the fundamental

doctrines and great moral principles of the Gospel are taught in the New Testament "incidentally, irregularly, and by oblique allusions." His language on this point is very emphatic. "The fundamental doctrines and great principles of the Gospel are taught, for wise reasons, no doubt, and which, I think, we may in part perceive, not in Creeds or other regular formularies, but incidentally, irregularly, and often by oblique allusions—less striking, indeed, at first sight, than distinct enunciations and enactments, but often the more decisive and satisfactory from that very circumstance; because the Apostles frequently allude to some truth as not only essential but indisputably admitted and familiarly known to be essential by those they were addressing." This admission of Dr. Whately is destructive of his argument against the fixed form of the Christian ministry. The fundamental doctrines of the Gospel are, in Dr. Whately's estimation and our own, more important than the forms of Church organization. If "oblique allusions," if "incidental and irregular statements" are a sufficient basis for the fundamental doctrines of the Gospel, then much more are they sufficient for the establishment of the institutions of the Gospel. If the greater truths are thus proclaimed, then we can have no diffi-



culty in receiving those of less moment, which are set forth in a similar manner. There is an absence, indeed, as Dr. W. remarks, of a full and systematic description of doctrine ; but so, also, is there an absence of a full and systematic system of discipline. Yet, in the absence of this full statement, we do find the fundamental doctrines, and so also do we find the visible institutions which are designed by the Spirit of God to be everywhere and always proclaimed and established. We claim to find the institution of Episcopacy in the same way that we find the fundamental doctrines of the Gospel.

But the argument on which Dr. Whately most relies is grounded upon the idea that, while Scripture furnishes no one pattern or form for the Christian ministry, it lays down general principles which are applicable to various forms, and which should be sacredly maintained. While "he declares these principles are clearly recognized and strongly inculcated, which Christian communities and individual members of them are to keep in mind and act upon with a view to the great objects for which these communities are established, the precise modes in which these objects are in each case to be promoted are left—one can hardly doubt are studiously left—undefined."

What are those principles which are clearly recognized and strongly inculcated, which Christian communities are to keep in mind and act upon? They are stated by Dr. Whately to be such as are involved in earnest exhortations to avoid confusion in their public worship; to "do all things decently and in order;" to "let all things be done to edifying;" "not to neglect the assembling of themselves together" for united worship; to "reverence" and "obey" them who "bear rule;" and to "censure such as walk disorderly" and "cause divisions." These, and such like, are the principles which it is said Christian communities should bear in mind and observe.

We remark, in the first place, that these are not proclaimed in Scripture as the principles which Christians should adopt in setting on foot a Christian community or Church. It is not proclaimed in Scripture that this is the object and intent of these exhortations and directions. They are found, indeed, in the Word of God, but the assertion that they are there for that object is without any foundation. Dr. Whately assumes, but does not prove, that they are written for the purpose to which he applies them.

Now, it is obvious to remark that all these

exhortations, taken just as they stand, without reference to their respective contexts, are as applicable as rules and directions for communities already established as they are for principles on which they should be established. And when we come to examine the circumstances under which they were first employed, we find, as a matter of fact, that they were directed either to the heads or rulers of organized Christian communities, or to those communities themselves. The argument does not strike us as worthy of a master of logic. Take a case that would be precisely parallel. We have pastoral letters from our House of Bishops, addressed to all the Churches throughout the land. They are full of godly admonitions to us, as Churches and as individuals, to do all things peaceably and in order, to let every thing be done to edifying, and not to neglect the assembling of ourselves together for public prayer and praise. Now suppose there was no allusion or hint throughout these pastoral letters to our peculiar organization, would it be a fair use of these general exhortations to say that it was evident from them that the writers intended to set forth principles on which Churches should be established, but that they themselves held to no one form of organization? The conclusion

would be as well warranted as is that which Dr. Whately draws from the general exhortations of the Word of God.

It is evident, then, at the first glance at the subject, that these exhortations are not necessarily principles in consistency with which Christian communities in various forms may be established—that there is no proof adduced that they were set forth with that design—and that in fact they were addressed to Christian Churches already constituted.

What is still more to the purpose is, that many of the directions of the Scripture on this subject are applicable only to that precise mode of ministerial organization in which there are Bishops, Priests, and Deacons, with various offices and powers. Such are to be found in the Epistles of St. Paul to Timothy and Titus, and in other parts of the New Testament. We refer to this fact to show how careless and imperfect is the reasoning of Dr. Whately. What is the course which he pursues? He selects some general exhortations from the Epistles, and refers in a general way to the Epistles from which they are selected, and then avers that, in short, while principles are clearly recognized, precise modes of organization are left undefined. But when we examine these very directions which he has

selected, we find that they are not all equally applicable to various forms of Church organization ; but that some of them are consistent only with such form or forms as include diversity in order and in office. In stating that the general principle is announced that due reverence and obedience are demanded of those who bear rule, reference is made in this way—"See Hebrews and Timothy." And when we do see Hebrews and Timothy, we find not only these general exhortations, but also specific injunctions concerning the rule of Presbyters and Bishops. The fact assumed, then, is not proved. We have something more than general principles. We have specific directions given to certain designated officers.

Having dismissed this theory more briefly than I could have desired, I now direct attention to the Scriptural argument for the divine institution of the Episcopal, or three-fold, form of the Christian ministry.

It is necessary to premise the proof of this position with the remark that the names now distinctly attached to the three offices of the ministry were not, in the times of the Apostles, so unalterably appropriated to them as they are now. The offices themselves we claim to find. The names attached to those offices are often

used interchangeably and almost promiscuously. On this subject we subjoin the observations of Archdeacon Manning : \*

“Certainly, if the interchange of names be at all a refutative argument, then there did not exist, as a distinct office, Deacon, Presbyter, Bishop, or Apostle. They who contend that the names are thus common and indiscriminate must abide the full issue of their principle. The issue would not be doubtful, though very adverse to their purpose in adopting it. Now, it is not to be denied that the seeming laxity with which these names are used in the Apostolic writings presents, at first sight, no small difficulty. But it is equally certain that to make the difficulty a thousand fold greater is to attempt a verbal proof from the several names, without investigating the facts of the case. We should not only be committing ourselves to a mistaken view of the matter from which the proof is to be derived, but also to a false principle on which the investigation is to be conducted.” “To contend about the names of Bishops or Presbyters, is nothing more than walking upon air ; and so to propound the dispute that there never can be an end of disputing ;” † the

---

\* Unity of the Church, p. 101.

† Bishop Beveridge in Cod. Com. etc. Lib. 2, chap. xi. 13.

real question being whether the Apostles, before they departed this life, committed the ultimate power of ruling the Church and ordaining others to any one person in each Church, or to many, that is, according to the modern formula, whether to a Bishop or to a body of Presbyters. When we have come to a conclusion on this point, we shall find that the names in the Apostolic writings will, for the most part, fall into their proper places. But whether or no we succeed in adjusting the use of the several titles, the facts of history will prove that the offices were distinct; and on this alone we rest.

On this point, no one has written more clearly and conclusively than the author of "Episcopacy Tested by Scripture." We quote his observations :

"Irregularity in titles and designations is of so frequent occurrence, yet occasions so little actual confusion, that it ought not to be viewed as a real difficulty in the case before us. Examples to this effect crowd upon us. The original meaning of 'emperor' (*imperator*) was only a general, but it was afterwards appropriated to the monarch; and the original meaning of 'Bishop' was only a Presbyter, but the name passed from that middle grade to the highest. There are, again, the 'president' of the

United States, 'presidents' of colleges, and 'presidents' of societies; there are the 'governor' of a commonwealth, 'governors' of hospitals, and the 'governor' of a jail; there are 'ministers' of state and 'ministers' of religion; there are 'provosts' of colleges and 'provosts-marshal'; there are 'elders' (senators) in a legislature, 'elders' (aldermen) in a city government, 'elders' (Presbyters) in the Church, and lay 'elders' in some denominations; there were 'consuls' in Rome and in France who were supreme civil magistrates, and there are 'consuls' who are mere commercial agents; there are 'captains' with a certain rank in the army or militia, 'captains' with much higher rank in the navy, and 'captains' with no legal rank. Here, one would say, is an almost unlimited confusion of names or designations; yet this confusion is but apparent; there is no real or practical difficulty in the use of them; custom renders it all easy and clear. So a little reflection and practice will enable any of our readers to look in Scripture for the several sacred offices, independently of the names there or elsewhere given them. Let us say, in analogy with some of the above examples, that there are Bishops of parishes and Bishops of dioceses; and when we find in the New Testa-



ment the name 'Bishop,' we must regard it as meaning the Bishop of a parish or a Presbyter; but the Bishop of a diocese, or the highest grade of the ministry, we must there seek, not under that name, and independently of any name at all. We are inquiring for the thing, the fact, an order higher than Presbyters: the name is not worth a line of controversy."

1. That the Apostles ordained Deacons, and constituted them an order in the ministry, with certain definite functions, few words will suffice to prove. This fact will the less require to be dwelt upon, as it is scarcely ever doubted or denied.

The record of the appointment and ordination of Deacons is found in the sixth chapter of the Acts of the Apostles. The occasion of their appointment was "a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."\* The Apostles, thinking "it was not reason" that they "should leave the word of God, and serve tables," desired the Disciples "to look out seven men of honest report, full of the Holy Ghost and of wisdom," whom "they," that is, the Apostles, "might appoint over this business."† Here we see that the designation of

---

\* Acts vi. 1.

† Ver. 3.

the Deacons was with the people; and the appointment of them was made by the Apostles. Accordingly, seven men were chosen, whom "they set before the Apostles, and when they had prayed, they laid their hands upon them." Such was the occasion of the appointment and ordination of Deacons.

That the office was continued in the Church appears from the Epistles of St. Paul. He salutes the Saints in Christ Jesus who are at Philippi, with the "Bishops and Deacons." \* In the Epistle to Timothy, St. Paul exhorts them as an existing order of officers in the Church of God, urging them to fidelity to their office, on the ground and with the encouragement that they who have used the office of a Deacon well purchase to themselves a good degree, and great boldness in the faith that is in Christ Jesus. †

The duties of the Diaconate are not so clearly stated as their appointment. That they were not limited to the one work which formed the occasion of their appointment seems evident from the fact that Philip the Deacon both preached and baptized, and that St. Stephen laid down his life in testimony of the truth as it is in Jesus. ‡ In the absence of a full enumeration of the functions of the Diaconate, our

---

\* Phil. i. 1.

† 1 Tim. iii. 13.

‡ Acts vii. and viii.

Church has done wisely in acting upon the letter of their appointment so far as its duties are prescribed; and in adhering to its spirit, so far as its action is recorded; and in following the example of the primitive Church in designating the sphere of its operations. She has declared that "it appertaineth to the office of a Deacon to assist the Priest at Communion and Divine service; to read the Scriptures and Homilies in the Church; to instruct the youth in the Catechism; in the absence of the Priests to baptize infants; to preach, if admitted thereto by the Bishop; to search for the sick, poor, and impotent people of the parish, that they may be relieved." \* All this, we believe, is strictly in conformity with the spirit of the institution, which seems to have been established on an emergency, and to have had a character of flexibility and adaptation to various modes of action within the sphere of an office which was intended to be subordinate to a higher.

2. The existence of an order of Elders or Presbyters in the Church, and the nature of its functions, are very distinctly traceable in the Scripture records. The time and occasion of their first appointment are not, indeed, as in

---

\* Office for the Ordering of Deacons.

the case of the Deacons, specified.\* But the fact that they were appointed and ordained by the Apostles, and that they were permanent officers in the Church, is so abundantly evident in the word of God that the opponents of Episcopacy contend that they were the one only order of Ministers in the Church of Christ, invested with all the authority and exercising all the functions which appertain to a permanent Ministry of Apostolic appointment. Wherever they went preaching the Gospel, they established churches; and they “ordained Elders in every Church;” and in certain cases delegated the power to other officers to “ordain Elders in every city.” Accordingly, we find “Elders in every Church” and in “every city.”† Addressed by all the Apostles, and found in every city, the fact of

---

\* But before I make any remark upon this newly emergent feature in the primitive system, I must first observe that hitherto, that is, for the space of at least ten years, we know from Scriptures of no order in the Church at Jerusalem but Apostles and Deacons. It would seem that this was the policy that was first required, in the beginnings of a Church; and it seems to hold good also at Philippi; by which supposition we might not improbably solve the omission of Presbyter in St. Paul’s salutation of that Church; and likewise the apparent omissions in his instructions to Timothy.—MANNING’S *Unity of the Church*, p. 105. See also PALMER *On the Church*, Vol. ii. 376.

† Acts xiv. 23. Titus i. 5.

their existence as a permanent order in the Church needs no formal and extended proof. The powers and functions of this order may be gathered from the charge given by St. Paul to the Elders of Ephesus.\* They are addressed as those whom the Holy Ghost has made Bishops or overseers of the flock. They are bidden to take heed to themselves and to the flock, and to feed the Church of God, which he hath purchased with his own blood; to remember the Apostle's warnings to them for three years; and to guard the flock against the grievous wolves whom he foresaw would enter in, not sparing them. St. Paul admonishes Timothy to "let the Elders that rule well be counted worthy of double honor."† In the same verse some are spoken of as those "who labor in the word and doctrine." The same ideas of the office are conveyed by St. Peter.‡ "Feed the flock of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as being lords over God's heritage, but being ensamples to the flock." Probably the directions in St. Paul's Epistle to the Hebrews, "Remember them that have the rule over you;" "Obey

---

\* Acts xx. 28-35.

† 1 Tim. v. 17.

‡ 1 Peter v. 2.

them that have the rule over you," \* refer to Elders.

From these passages we learn that the Elders were appointed of the Holy Ghost "overseers of the flock," and that it was part of their duty to "rule well." Each one, therefore, had authority over his own flock. They labored in the Word and doctrine. It was a part of their stated duty to preach the Gospel. They were to feed the flock of God which He had purchased with His blood. They were to take the oversight of them, not acting as lords of God's heritage, but exercising the paternal government of those who would rule rather by the force of their own holy and winning example than by authority. Those among whom they ministered were to remember and obey them who, by divine appointment, had spiritual rule over them. These two duties, then, that of ruling well the flock committed to him by the Holy Ghost, and of laboring in the Word and doctrine—which we suppose to include, of course, the administration of the Sacraments—are those which are appropriate to the Presbyter. This is the view of the duties of the Presbyter which is contained in our ordination services.

---

\* Heb. xiii. 7 and 17.

3. That another class of Church officers, with other and higher powers, was also appointed and ordained by the Apostles, is a truth to us so apparent that we should say it were undeniable, had it not been strenuously denied. We find these officers to have been distinctly set apart with duties specified and defined ; and by the latest record of the sacred Canon, we find them settled in the Churches, and by the earliest testimonies of the Fathers, we find the Church to have been organized under them as the Chief Ministers and Rulers. This is a three-fold cord which cannot be quickly broken.

As this is a subject which has been treated fully, frequently, and ably by Church writers, and as my purpose is to deal with the questions which precede, accompany, and follow the fact and doctrine of Episcopacy established by the Apostles, rather than with the proofs of the fact itself, I can hope to do little more than briefly state the argument on this head, and refer my readers to the elaborate works of controversy and vindication, in which the attempt to overthrow this argument is met, and, as we believe, triumphantly repelled.

One preliminary observation it is important should be made. It seems unnecessary and unwise to contend that, during the life and minis-

try of the Apostles, every Church in every region was regularly settled and organized, as in later times, with the three grades of the Ministry, Bishops, Priests, and Deacons. In the necessarily somewhat confused condition of things at the beginning, such regularity was not to be expected. When the materials for the Temple were in the process of being brought together, though each stone and beam might have been shaped and polished for its position and its office in the structure, yet there would necessarily be some confusion in their accidental and temporary positions, before they were fitted in the places where each would contribute to the beauty, symmetry, and strength of all. There were, in the Church of the Apostles' day, some offices in the Church which were temporary and irregular, designed for the existing inchoate and miraculous period of the Church. I believe that on no theory of Church government or ministerial organization is it contended that all the various kinds of ministers mentioned in the New Testament, such as Apostles, Prophets, Helps, Miracles, Teachers, Evangelists, Pastors, and Doctors, form so many classes or orders of the Ministry, which are to be perpetuated in the Church. These titles are regarded as either expressive of the temporary duties of those who held



a defined ministerial office in the Church ; or they are considered as descriptive of offices called into existence by emergencies, and ceasing with them. It is enough, I think, and all that should be expected, to be able to show that there was a certain form in which the Apostles designed that the Ministry should be permanently fixed. That fixed form can be distinctly traced amidst the irregularities which float around it. During the process of crystallization, though we may be able to tell, from the nucleus around which the work has commenced, what the form of the crystallized body will ultimately be, we yet expect to find that kind and degree of confusion which belongs to incompleteness.

We have seen that St. Paul ordained Elders "in every Church" and "in every city." We shall see that he also appointed another class of officers, with larger powers over Presbyters themselves, and over the Churches in which they ministered. The character of these officers, and the extent of their powers, are thus stated by him who has earned the title of judicious, by not being extreme—the calm and large-minded Hooker.

"A Bishop," says he, "is a minister of God, unto whom, with permanent continuance, there is given, not only power of administering the

word and sacraments, which power other Presbyters have, but also a further power to ordain ecclesiastical persons, and a power of chieftly in government over presbyters as well as laymen, a power to be, by way of jurisdiction, a pastor even to pastors themselves. So that his office as he is a presbyter or pastor consisteth in those things which are common unto him with other pastors, as in ministering the word and sacraments; but those things incident unto his office which do properly make him a Bishop cannot be common unto him with other pastors. Now, even as pastors, so likewise Bishops, being principal pastors, are either at large or else with restraint: at large, when the subject of their regimen (government) is indefinite, and not tied to any certain place; Bishops with restraint are they whose regimen over the Church is contained within some definite local compass, beyond which compass their jurisdiction reacheth not. Such therefore we always mean, when we speak of that regimen by Bishops, which we hold a thing most lawful, divine, and holy, in the Church of Christ." \*

The power to ordain Elders, exercised by St. Paul, was by him authorized to Timothy and

---

\* HOOKER'S *Works*, Vol. iii. 117.

Titus. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting; and ordain elders in every city, as I have appointed thee."\* The language is very explicit. He had appointed him for this cause, among others, "that he should ordain elders in every city." The same authority was conferred on Timothy. "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."† Here is a general direction authorizing Timothy to commit to others authority to teach the great truths and doctrines which Timothy had learned from him. In the direction to lay hands suddenly on no man,‡ we find a more specific statement of the mode in which these faithful men should be authorized to teach others also. It was by laying on of hands.

And this power entrusted to Timothy and Titus, we are prepared to contend, was not assigned to, nor exercised by, Presbyters or people.

The appointment of the seven Deacons mentioned in the sixth chapter of the Acts of the Apostles has been called an election by the peo-

---

\* Titus i. 5.

† 2 Tim. ii. 2.

‡ 1 Tim. v. 22.

ple, not an ordination by the Apostles. It is not the obvious and natural meaning of the passage. The Disciples were to look out seven men of honest report. The Apostles relied upon the testimony of the Church to the good character and fitness of the selected seven. "Whom we may appoint over this business." The people selected, and the Apostles appointed and ordained. And this previous approval is by St. Paul to Timothy declared necessary. Before they use the office of a Deacon, they must first be "proved or examined and found blameless." "Then let them use the office of a Deacon."\* But that the ordination itself was with the Apostles the record of the Acts explicitly asserts. When the Brethren had selected the seven, "they set them before the Apostles, who prayed and laid their hands upon them."†

The word "ordaining" in the sixteenth chapter of the Acts is said to be erroneously translated. After Paul and Barnabas had preached the Gospel in certain cities of Asia, they returned to Lystra, Iconium, and Antioch, confirming the souls of the Disciples, exhorting them to continue in the faith and (as it is translated) "ordaining elders in every church." It is contended that

---

\* 1 Tim. iii. 10.

† Acts vi. 6.

the word rendered ordained is one which denotes election by the people, inasmuch as it comes from a verb which signifies to hold up the hand in voting. The criticism is frivolous. The verse announces not what the people did, but what the Apostles did. The passage may not authorize the sense of the word ordain ; but it will not admit that of appointment by vote. It may perhaps admit of only the general announcement that the Apostles appointed elders in every church. The mode of their appointment we must then look for elsewhere. We find it to have been by ordination or laying on of hands. Either translation would not exclude the agency of the people, in the selection or sanction by them, of the persons appointed to be Presbyters. The passage is one which would throw no light on that subject.

We may remark further that, though the etymology of the word strictly signifies "appointment by holding up the hand to vote," yet it is perfectly analogous with the history of all language, that a word used to signify appointment in a certain way should come to signify merely the general idea of appointment without reference to the mode. The use of the Greek word which signifies to ostracize is one case in point out of a thousand. It signified technically to banish from

the city by a certain mode of voting by shells in an urn. But it also came to signify the general idea of banishment by whatever mode.

“It is worthy of remark,” says Dr. Chapin, “that the same word is used in the subscriptions to the Epistle to Timothy and Titus, supposed to have been added about the third or fourth century, when there could be no doubt that it signified ordination by a Bishop; and that it is used in the same sense by the Greek Church to the present day.”\*

Two passages have been claimed as instances of ordination by Presbyters. We dismiss them with a brief remark, because they have been subjected to a searching scrutiny in the controversies on Church government; and to those controversies we confidently refer.

The first passage claimed is Acts xiii. 1, 2, 3. Five persons called Prophets and Teachers at Antioch, among whom are Barnabas and Saul, are directed by the Holy Ghost, “Separate me Barnabas and Saul for the work whereunto I have called them.” Accordingly, the other three laid their hands upon them, after fasting and prayer, and sent them away. It is perfectly evident that this was not an ordination, but a

---

\* CHAPIN, *Primitive Church*, p. 158.

solemn designation to a specific missionary work. The completion of this work is recorded in Acts xiv. 26, "and thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they had fulfilled."

The next passage claimed for Presbyterian ordination is in 1st Tim. iv. 14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." On this passage I content myself with two brief remarks. First, I observe that it is not certain whether the word translated Presbytery means an office or a collection of officers. Secondly, whatever may be its meaning, it cannot do away with St. Paul's explicit avowal that the gift in the possession of Timothy came from him: "Stir up the gift that is in thee by the putting on of my hands." (2 Tim. i. 6.)

The power of "chieftly in government" over Presbyters as well as laymen is another part of the *peculium* of the office of a Bishop, which is gathered from the instructions given by St. Paul to Timothy and Titus. Titus was to exhort, and rebuke with all authority (ii. 15), and, if necessary, to do it sharply, yea, to stop their mouths, *i. e.* to put them to silence; by which we understand that he was to deprive them of their au-

thority to preach. He was also directed to reject heretics (iii. 10), and to suffer no man to despise him (ii. 15). At Ephesus we find Timothy possessed of power quite as ample. Very peculiar directions were given to him, probably because he was very young, concerning his treatment of Presbyters and Deacons—"that he might know how to behave himself in the house of God." (1 Tim. iii. 15.) He was to charge some that they "teach no other doctrine." (1 Tim. i. 3.) He was to count the Presbyter that ruled well "worthy of double honor" (1 Tim. v. 17), and not to receive an accusation against a Presbyter except in the presence of two witnesses (1 Tim. v. 19).\*

Now, we find that the powers of the Elder, as defined by St. Paul in his parting charge to those at Ephesus, include no jurisdiction, singly or collectively, over elders. To Titus and Timothy alone, or to those occupying the same position, is attributed the authority which desig-

---

\* See also 1 Tim. i. 3; 1 Tim. i. 18. The third chapter throughout is a description of the kind of persons Timothy is directed to admit as Bishops, or elders and deacons. 2 Tim. ii. 14; 1 Tim. v. 20; 2 Tim. iv. 2. From these and several other passages in these Epistles, it will be seen that Timothy and Titus exercised authority not only over the Deacons, but also, no less, over the people.



nates them *pastores pastorum*, pastors of the pastors.

Great efforts have been made to show that Timothy and Titus were but Evangelists, not having any permanent authority in Crete and Ephesus. I am compelled to refer to the large controversies which have been waged on this question, with great confidence that an impartial mind will be compelled to confess that the point so strenuously labored has not been proved. I can but briefly state the reply to the assertion that Timothy and Titus were temporary officers in the Church of Ephesus and Crete, in the language of Bishop Stillingfleet, at a later period than that in which he composed the *Irenicum*; and in that of the learned Scultetus, of the Palatinate, in his remarks upon the Epistles to Timothy and Titus (translated by Bishop Hall), who testified to an institution which he did not himself enjoy.

“What is the reason,” says Bishop Stillingfleet, in his “Unreasonableness of Separation,” “that the framers of our ordination service express it there from the Apostles’ times, but that they believed that while the Apostles lived they managed the affairs of government themselves, but as they withdrew they did, in some churches sooner and in others later, as their own con-

tinuance, the condition of the churches, and the quality of persons were, commit the care and government of the churches to such persons whom they appointed thereto? of whom we have an uncontrollable evidence in the case of Timothy and Titus; for their care of government was a distinct thing from the office of an Evangelist; and all their removes do not invalidate this; for while the Apostles lived, it is probable there were no fixed Bishops, or but few."

"In these Epistles," says Scultetus, "St. Paul does not prescribe the duty of gathering together a church, which was the duty of an Evangelist; but the manner of governing a church already gathered, which is the duty of a Bishop; and all the precepts of the Epistles are so conformable hereunto as that they are not referred in especial to Timothy and Titus, but in general to all Bishops, and therefore in no wise do they suit the temporary power of Evangelists."

The whole power of administering confirmation is often spoken of as part of the *peculium* of the Episcopate. I have followed the example of Hooker in stating the superiority of the Bishops over the Presbyters to consist in the power of ordination and chiefly in government.

The power to confirm stands on a somewhat different footing from that of ordination and government. The highest order of the ministry, in the persons of Timothy and Titus, is expressly authorized to exercise these functions. We are not aware of any record which expressly commands or by implication involves the performance of the rite of confirmation exclusively by those to whom the power of ordination and chief government was entrusted. In the absence of this, however, we have an example in Scripture of the performance of the rite by the Apostles; and our Church has, with great propriety, limited the performance of it to that highest order of the ministry to which has been entrusted the highest powers, and who are most like the Apostles in authority and office.

And now, having stated the argument for Episcopacy, as an institution established by the Apostles, the question arises, was it intended to be permanent? And on this subject let Hooker speak.

“What need we,” says Hooker, \* “to seek for proofs that the Apostles who began this order of regimen of Bishops did it not but by divine instinct, when without such direction things of far less weight and moment they at-

---

\* HOOKER, vol. ii., page 145.

tempted not? Paul and Barnabas did not open their mouths to the Gentiles till the Spirit had said, Separate me Paul and Barnabas \* for the work whereunto I have sent them. The Eunuch by Philip † was neither baptized nor instructed before the Angel of God was sent to give him notice that so it pleased the Most High. In Asia, Paul and the rest were silent because the Spirit forbade them to speak. ‡

“When they intended to have seen Bithynia, they staid their journey, the Spirit not giving them leave to go. But Timothy was employed in those Episcopal affairs of the Church, about which the Apostle St. Paul used him, the Holy Ghost gave spécial charge for his ordination, and prophetical intelligence more than once, what success the same would have. And shall we think that James was made Bishop of Jerusalem, Evodias Bishop of the Church of Antioch, the Angels in the churches of Asia Bishops, that Bishops everywhere were appointed to take away factious contentions and schisms without some like divine instigation and direction of the Holy Ghost? Wherefore let us not fear to be herein bold and peremptory, that if anything in the Church’s government, surely

---

\* Acts xiii. 2. † Acts viii. 26. ‡ Acts xvi. 6 ; Acts xvi. 7.

the first institution of Bishops was from heaven, was even of God, the Holy Ghost was the author of it." \*

To these most weighty observations I add a few other arguments, which will bear, I am confident, to be closely scanned.

1. I remark that the Saviour commissioned His Apostles to organize His kingdom, and that His transfer of plenary powers to them to organize His Church, is as clear a sanction to it as organized by them, as if His express approval had been given after its organization. When the Saviour writes at the beginning of the Church's constitution, "Know all men that I have commissioned and inspired My Apostles to construct the following instrument," it has His sanction, as clearly as if He had written upon it, after it was completed, the word "approved."

2. We remark that those who admit that Episcopacy existed in Apostolic times, by Apostolic appointment, are bound to show some passages which intimate that it was not intended for permanence; or to show some reason why it must have been temporary in its character. They can show reasons why Christ's injunction to the Disciples to wash each others' feet, and

---

\* HOOKER'S *Works*, vol. ii., page 146.

the custom of anointing the sick with oil, were not intended to be perpetual. They should show as good reason for supposing that Episcopacy was to be a temporary institution. This we think cannot be done.

3. We remark that the earliest Christian remains show two facts. The first fact is, that Episcopacy always existed after the Apostles; and the second fact is, that the Fathers who testify to its existence believed it to be of Apostolic appointment and obligation. I confidently refer all who have doubts on this subject, and wish to settle them, to the discussions and controversies concerning it. Episcopacy as a fact must be admitted by all thorough inquirers on this subject. If it be found as an existing fact in the Apostles' times, and by the agency of the Apostles, where is the authority for changing it?

Now, all this shows that Episcopalians, for the most part, hold to their view of the ministry, as a matter of conscience and of duty. Believing Episcopacy to be of Apostolic appointment, under the direction, commission, and inspiration of the Saviour, they do not consider it a matter of small moment that it should be abandoned. For themselves, they feel it to be necessary; and while many of them admit that other churches

which hold to the truth and Sacraments of the Saviour are true churches, they feel that they lose much in losing the Episcopacy.

Now the question may arise, Why should I, with this view of Episcopacy as Apostolic in its appointment, feel called upon to make the public, distinct, and emphatic declaration that churches and Sacraments may exist without it? It is a large question, to which a brief answer only can be given.

1. I do it, then, because the Church and her authorized expounders have done it repeatedly in times past; and I feel that I most fully partake of her spirit when I imitate her example.

2. I do it, because I do not think we ought to remain in doubt about the religious condition of such a vast majority of professing Christendom around us. We ought to decide whether they are within or without Covenant privileges; whether they are, or not, a part of Christ's visible kingdom. If they are left to uncovenanted mercies, without a Church, without a ministry, without Sacraments, without the promises of grace and salvation, we ought to know it; we ought to be deeply distressed and agitated by the fact; we ought, instead of turning from them and saying, "I know not and I care not whether or no they are within the pale of sal-

vation," definitely to determine the question; and if we conclude they are not, then we ought most strenuously to endeavor to get them into our Church. I say it in all Christian seriousness, if I believed, as some do, that Episcopacy is so essential to the Church's existence as that there can be no covenanted salvation, no church, no Sacraments, no grace without it, then I should feel compelled to make the same efforts to bring into our communion the Presbyterian and Baptist and Methodist churches as Romanists employ to win all Protestants. And I do not see how those who take this view can reconcile it to their consciences to leave such vast numbers of Christians, so-called, of other denominations, to a fate so deplorable as they apprehend for them. Not having such apprehensions, wishing indeed that they were Episcopals, feeling that it would be better far, for the Christian world, if they were, but rejoicing,—yea therein "I do rejoice and will rejoice,"—that they are the children of God, I can most heartily utter for them, as my brethren in Christ, united in the "one Lord, one faith, one Baptism," the large prayer of the Apostle, "Grace be with all those who love our Lord Jesus Christ in sincerity. Amen." Again, I say, Amen and Amen!



3. And, again, I would make this statement, because it is the opinion that our Church denies Church existence and privileges to those who have not the Episcopacy which renders her so obnoxious to the Christian world around us. I would have our Church loved, and not hated; honored, and not despised by good men. Especially if she is obnoxious because of misapprehension as to her true character, I would have that misapprehension corrected.

4. And, again, I would make this statement, because of duty to our Church, because I would have her to become more influential and useful. This idea of her exclusiveness it is, which hinders her influence, prevents the extension of her healthful, sober, and conservative spirit. Nay, it is this which prevents candid attention to her claims to an Apostolic ministry. When we come before the public, denying the very Christian character of other churches and individuals, we seem to talk in the dialect of Rome, and other Christians think we are simply absurd on this subject, and will give no heed to us. I would remove this barrier to the extension of the usefulness and influence of the Church.

5. And, lastly, I would make this statement because it seems to me that the exclusive view does not tend to produce a large-hearted and

large-minded Christian. Any style of Churchmanship which prevents a glad and cordial recognition of the Christian character of the brethren of other denominations who show forth the fruits of the spirit could not meet the approbation of St. Paul. As many as are led by the Spirit of God, they are the sons of God.

III.

THE RELATION OF EPISCOPACY

TO THE

BEING OF THE CHURCH.

Three principal views on the subject of Episcopacy.—The analogy of civil government considered.—Another analogy adduced.—Distinction between the completeness and the existence, the being and well-being of the Church. Testimonies in favor of the existence of Churches non-Episcopally constituted.—The testimony of Lord Bacon, of Mr. Hallam, of Mr. Keble, of Cranmer, of Jewel, of all the bishops in a “declaration.”—The conduct of Cranmer and his associates toward foreign divines and Churches.—Archbishop Whitgift’s testimony—Bishop Cooper’s—Hooker’s.—Introduction of the doctrine of Exclusive Episcopacy.—Introduced by Laud.—Never became the doctrine of the English Church, or of its chief divines.—Bishop White’s testimony.

### CHAPTER III.

IN the preceding chapter, I briefly stated and endeavored to prove the fact that the Apostles distributed ministerial power among the three orders of Bishops, Priests, and Deacons. I now propose to consider whether this arrangement, though instituted by the Apostles as the permanent polity of the Church, is necessary to the existence of the Church and Sacraments, or only necessary to their perfection.

Different views are taken of the obligations of Episcopacy, by persons who hold that it was established by the Apostles.

1. One class of persons hold, that though Episcopacy was established by the Apostles, it was because that form of Church government was best suited to the early Church; and that as it was not intended to be permanent, another arrangement may be adopted by the Church whenever and wherever she deems that another form would best subserve the great purpose of the Church's institutions. The greatest modern advocate of their opinion is Archbishop Whately. The most able book in the vindica-

tion of their opinions is the *Irenicum* of Bishop Stillingfleet. Their view I cannot accept.

2. Another class of persons contend that while Episcopacy is of Apostolic and permanent obligation, it is not essential to the being of the Church; but that Christian communities which retain the faith and Sacraments of Christ, are true, though imperfectly organized, Churches of the Redeemer. Their view I adopt.

3. Another class of persons hold Episcopacy necessary to the being of the Church and ministry; and contend that without it there can be no ministry or Sacraments. Many persons of this class add, that if any are saved apart from a Church episcopally constituted, it must be by God's unpromised and uncovenanted mercy. Against this view I contend.

It will be my aim to show that the second view which I have stated is that held by our Church, and is most consonant with Scripture precedent and precept. The proposition which I now maintain is this: Episcopacy is necessary to the complete organization of the Church, but there may be a Church and Sacraments without it.

The history of opinion would seem almost to prove that truths, like kings, will bear no rivals near the throne. It seems to be the tendency

of the human mind when it grasps a truth to make it exclusive; to seat it upon the throne; and to cast out all other truths as usurpers and pretenders. Calm and deep and protracted thought is necessary to connect all truth, and to assign to each truth its proper place of supremacy or dependence in that well-ordered hierarchy in which, while some wear crowns and others badges of subjection, all minister to each, and each ministers to all.

This remark is especially applicable to theological opinions. If, for instance, the grand and awful truth of the sovereignty of God enter the mind, it is apt immediately to assume the scepter, and drive out the other great truth of man's freedom and responsibility. If, on the other hand, the sense of man's obligation and his free will be strong in the mind, it is apt to exert its strength in driving out its brother truth—in union with which it would be still stronger—that we are altogether dependent on the grace of God for the power to exert free will aright and to discharge obligation. If the truth that God demands the affections, the will, the entire homage of the spiritual nature, be the cherished and dominant Sarah of the heart, then the other truth, that he also requires submission to her positive institutions, is driven forth, as a hated

Hagar, into the wilderness. With extreme slowness the era seems gradually approaching, in which opinions which have torn and devoured each other shall, like the lion and the lamb of the Millennium day, lie down peacefully together in the mind of man.

Striking evidences of this haste and exclusiveness of mind are furnished in the history of opinion on the subject of the organization of the Church of Christ. This is the chosen arena over which armed dogmatisms have loved to ride, sounding defiances, and running tilts. And it has generally been found that the dogmatism has been fierce and downright, just in proportion to the scantiness and obscurity of evidence and proof. Into no field of inquiry can we enter with so little hope of saying with effect to those who have laid hold of certain opinions, "Yes, these are true; but there are other truths upon the subject which modify and limit these." "Nay," the reply is, "if these be true, all other supposed truth which would limit these must be false." If we say that Episcopacy was established by the Apostles, as the permanent arrangement of the ministry; and then add that the loss of it does not destroy the being of the Church and Sacraments, we seem to many to utter a contradiction. I believe, however, that



the statements are perfectly reconcilable, on every ground of reason and authority which can be brought to bear upon the subject.

I propose, in the first place, to notice a popular and plausible argument from analogy, which we meet with in books, and which is often and confidently urged in conversation. The question is triumphantly asked, "Shall the decision of a private man, uncommissioned and unauthorized, avail anything, even though he be more learned than the commissioned judge, and give a decision more truly in accordance with the law of the land?" Is not the *dictum* of the private individual an empty word? Is not the decision of the judge sharp and awful, with a real sanction and a felt power? How can any but the accredited legislative and executive officers make and execute the law? And so, how can there be any officers of the Kingdom or Church of Christ, but such as have been regularly appointed by those commissioned to appoint them? How can the acts of any other person have any validity? Assuredly they cannot!

It is presumed that there is no course of argument which has had more influence than this in shutting up persons, of little leisure for thought, to an exclusive theory of the Church and the Episcopacy. It is intelligible, summary, and

short. It is a convenient pocket-key, portable and light, which the weakest hands can carry, and with which they can open and shut the Kingdom of heaven upon men. I propose to give to their statement a brief and fair examination.

I shall show, in the first place, that there is no analogy between the cases ; and, in the second place, that if the analogy be admitted, it overthrows, instead of supporting, the claim of exclusiveness.

First, I contend that there is no analogy between the two cases.

1. The Scriptures have not referred us to civil government that we may understand the government of the Church. It has not said, "Behold the constitution of the State. Even such must be the constitution of the Church." On the contrary, our Saviour has admonished us that they are not alike. "My Kingdom," he says, "is not of this world." If not of this world, then it is not like this world's kingdoms.

The fallacy of this reference consists in assuming that, because of a likeness in one respect, there must be a likeness in all respects. States are organized, visible societies, having officers and laws. So is the Church. But that the officers of the one are to be constituted like those

of the other cannot be shown, unless it can be proved that the objects of the two organizations are alike. That, of course, cannot be proved. They are wholly unlike.

Civil government deals with a man as he is, a creature of time. The Church deals with him as a probationer of eternity.

Civil governments are competent to inflict the full punishment of every offense in this present world. Its officers must then be invested with penal power.

The government of the Church has the power to proclaim full punishment, as that which will be inflicted in a future world; and to impose the spiritual discipline of suspension or rejection from the privileges of the Church on earth. The final power of reward or penalty is in another world.

Now, surely, governments established for such different objects cannot be constituted alike. Because the Church is like the State in this one particular, that it is an organized society, we cannot properly say that it must be like it in the powers of its officers. I might use the same argument in another direction, and every one would see its fallacy. "The family is a divinely organized society. The Church is a divinely organized society. Therefore the officers of the

Church must have the same powers as the heads of families." All persons would see the fallacy of such an argument.

We can conceive a class of official persons between the governor and the governed, in civil society, who would occupy a position precisely analogous to that of the ministers of Christ. Suppose an arrangement like the following to be entered into by the government. I will make the supposition, and show that it is parallel at every point.

A benevolent government not only desires to retain its faithful citizens in allegiance, but makes provision to recover the rebellious to their old condition of loyalty and privilege. So would God do to us in our rebellion. The government consigns the guilty and condemned to a state of partial punishment. That is our state. It is at the same time a state of probation. Such is ours. The government announces that on certain conditions of repentance and amendment they shall be restored to its present favor, and, after a certain period, to all the privileges of citizenship. Similar is God's announcement to us.

And now, to carry out its benevolent designs, this government appoints certain officials, wise and righteous men, who are commissioned to

inform the criminals of its kind intentions ; to plead with them to accept its merciful arrangements ; to instruct them in their duty ; to aid and encourage them in their purposes of amendment ; and to gather about them every agency which may tend to reclaim and bless them. Such is the message of God's ministers to men. These officers shall be instructed to form those who will listen to them into an order of the Penitent and Reformed, with a constitution and laws, in which body these officials shall be office-bearers and teachers. Such are the instructions—such the mission—of the ministry. These officers shall admit or expel members in accordance with certain principles established by the government. Even so must the ministry admit or repel members from the society of God—the Church—on principles laid down in his holy word.

Let us extend the analogy still farther. Into the midst of these condemned subjects, the merciful government sends its official messengers of mercy. The message is one of mercy rather than of government. They are not so much sent to govern, as to prepare those to whom they are sent to become happy and loyal subjects of the government under which they already are. Even such is the message and mis-

sion of the ministers of Jesus. The merciful government of which we speak seems far more intent on bringing the guilty and condemned to a state of mind which will lead them to enroll themselves into the society of the repentant, than in magnifying the authority and exclusive privileges of its agents. Is not this just the spirit in which Christ sends forth his ministers? The government urges and commands its agents to spread abroad its message of mercy and its conditions of forgiveness. Even so Christ bids his ministers preach the Gospel. The government encourages the amended subjects of its mercy to endeavor to win their yet unpersuaded brother to join them. So said Christ, in his last words to the Churches, "Let him that heareth say, Come!" This kind government shows that if there be sincere sorrow and real amendment on the part of some who, from inability, or ignorance, or unblameable misapprehension, have not enrolled themselves into the regular society of the reformed, but have enrolled themselves into another which they supposed to be the true one—whose objects are the same, and whose laws nearly identical—and which they supposed to be most acceptable to the government, they shall not, in consequence, fail of the mercy promised to the contrite and the faithful. Such was the

spirit of the Saviour's reply to the disciples who would have rebuked those who cast out devils in his name, and followed not with them—"He that is not against us is on our part."

Again, this government makes connection with the society depend more upon the form of admission and the badge of membership than upon the officers by whom the one is celebrated and the other presented. So Christ makes union with the visible Church depend on the rite of Baptism, and not on the commissioned Baptizer; and our Church testifies that it is so by her admission of the validity of lay Baptism. In short, the objects and character of such a society and such officers as we have described would be precisely analogous to those of the commissioned ministers of Christ. The great object of both would be to get the sinful and condemned into that state of heart and life to which pardon is promised and reward attached. The agencies, in both cases, would be employed for this one end. They would be important agencies, without which few or none would have been won back to a position of dutifulness or security. Yet, if from their derived and indirect influences—if from the agency of others uncommissioned, or acting under a false impression that they were commissioned—the same

repentance and amendment would result, then would the merciful human government, as does the merciful divine government, approve and own the labor by which these objects have been accomplished, and bestow upon those influenced by them the same blessing as upon those who have been won through the regularly delegated and accredited officers and messengers.

We, see, then that the analogy between the officers of civil government and the ministers of Christ's Church does not hold; and that a very different set of officials, appointed for different objects, would be analogous to the ministry of the Saviour.

2. But now, for a moment, grant that the analogy were true. Grant that the officers of the Church were to be constituted like those of the State. Does the reference support the claim? By no means! It overthrows the claim! In the first place, I remark that the nation exists, whoever may be its rulers, and by whatever tenure of right or usurpation they may hold their office. The existence of a State, and of its institutions does not depend upon the right tenure by which its rulers exercise authority. The nation or State exists, even if it have no rulers. I think old Virginia did not die and disappear out of creation when her royal Gov-



ernor, Lord Dunmore, embarked on board the ship of war *Forrey*, and dropped down James River. I think Massachusetts showed herself to be somewhat alive when she declared the offices of Governor and Lieutenant-Governor vacant, and took measures to govern herself. Moreover, it is a principle universally recognized, that rulers who have established themselves *de facto* must be acknowledged, their acts must be held valid, and their authority admitted. When reference, therefore, is made to civil authority, by those who would make Episcopal succession necessary to the being of the Church and Sacraments, the reference is singularly unhappy. It would compel them to admit that the Church can exist without any ministry, and that any sort of ministry which establishes itself in a Church must be acknowledged true and valid in its acts. Mark—this is not my argument. It is the inevitable consequence of an argument and analogy which I discard, namely, that Church officers are constituted like the officers of civil government.

And now, having dismissed this analogy, let us see what position we have reached, and what is the ground before us which we propose to occupy.

We have seen that the Apostles, under the

commission and inspiration of the Saviour, established the ministry in the three-fold form of Bishops, Priests, and Deacons.

We have seen that the Bishops did not succeed the Apostles in their Apostolic office ; but that they succeeded them in the exercise of the two powers of chief government and ordination.

We have seen that while our Church has affirmed this doctrine, she has not asserted succession, but pure preaching and right administration of Sacraments, to be the marks of the visible Church Catholic of Christ.

We are now occupied with a question derived immediately from the latter fact, viz., the question whether Episcopacy, though established by the Apostles, is essential to the being of the Church and Sacraments. Some think it is. We think not. We think that this is one of those additions to the moderate statements of our Church of which we complain.

In treating of this point, I have thus far shown that an analogy, much relied upon to confirm, does, in fact, confute the idea that a Church and Sacraments depend for their existence on the Episcopacy.

Before I enter upon the proof of the position which I have assumed, I would beg to notice two things which I have not said.

I have not said that it is no sin and no evil to drop, or discard, the Episcopal form of government. I can conceive of circumstances in which it would be a great sin, and I believe it always is a great loss and evil.

I have not said that the ministers of other denominations are as well commissioned for their work as those whose ordination is derived from Bishops. What I have said is, that a Church does not necessarily lose its existence and the Sacraments of Christ when it loses the Episcopacy. The analogy which I have drawn would rather lead to the inference that when, under peculiar circumstances, persons act without a commission, their acts would be recognized as valid, and their labors owned and blessed.

It will be noticed from these observations and illustrations, that I have not made the admission that Churches and Sacraments may exist without the Episcopacy, on the ground that Episcopacy was a merely temporary and expedient institution; or on the ground that Christ has left ecclesiastical government in the same position with civil government, so that various forms of church discipline may be equally lawful, provided they all respect certain principles laid down in the Word of God. This is the system of Dr. Whately, which I have endeavored to confute.

Granting, therefore, that Episcopacy is Apostolic, and intended to be perpetual, I maintain the position assumed, on the ground that the ministry does not constitute the Church, or give existence to the Church, but that it is set in the Church as a member of the body. This is the ground assumed by the elder champions and defenders of the Church.

Says Dr. Sherlock, writing in the days of the Popish King James, in defense of his Church against the Romanists, "I know indeed of late the clergy have, in great measure, monopolized the name of the Church, whereas, in propriety of speech, they do not belong to the definition of a Church. They are members of the Church, as they themselves are of the number of the faithful; and they are governors of the Church, as they have received authority from Christ, the supreme Lord and Bishop of the Church; but they are no more the Church than a king is his kingdom, or a shepherd is his flock. And therefore St. Paul expressly distinguishes the Church from the Apostles and ministers of it, 1 Cor. xii. 28, 'God hath set some in the Church, first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.' These are placed in the Church for

the instruction, edification and good government of it; and therefore are of a distinct consideration from the Church in which they are placed."\*

We say, then, that the Church may live when the Episcopacy or the ministry is lost; just as we say that a man may live and be a man, and perform the functions and duties of a man, when he has lost his arm.

We say that the Church is like the natural body in another particular, viz., in its power of substituting one member for another which has been lost. If one member of the natural body be lost, another is made, more or less completely to supply its place. If we lose the sense of hearing, the sense of sight is made to perform new functions. If the sight be lost, the senses of touch and hearing are wonderfully improved and made to perform new functions. So in the spiritual body, the Church. If one member be lost, another may, more or less perfectly, supply its place. If the Bishop be not in it, the Presbyter may do for the body, less perfectly, what he could not have done at all had the Bishop been retained. If the Presbyter be cut off, the individual Christian may perform functions

---

\* GIBSON'S *Preservative*, Title III., Chap. i., pages 35, 36.

which before he could not properly have performed. God is not less gracious to us in redemption than in providence. The law of reparation and substitution reigns in the one no less than in the other.\*

With these explanations, I proceed to maintain the position that our Church does not hold that Episcopacy is necessary to the being of the Church and Sacraments. In maintaining this position, I shall state—in so short a space I can do little more than state—a series of facts and propositions which to my mind are perfectly and irresistibly conclusive.

1. I state, in the first place, the fact, that impartial men, historians, and others, who have not been interested in the question as a theological or polemical question, have testified that the alleged exclusive doctrine is not that of the Church of England. I refer, as specimens, to two eminent authorities, Lord Bacon and Mr. Hallam.

Lord Bacon, who lived when these high claims

---

\*It is on such grounds, if we remember rightly, that Bishop White vindicated his advice for the establishment of an Episcopacy—the election and appointment of Bishops, who were to ordain and govern in chief—without the succession. He regarded it as a case of necessity, for which there was an inherent power in the Church competent to provide.

first began to be made, has these remarks in his advertisement respecting the controversies of the Church of England.\* “Yea,” he says, “some indiscreet persons have been bold in open preaching to use dishonorable and derogatory speech and censure of the Churches abroad; and that so far that some of our men, as I have heard, ordained in foreign parts, have been pronounced to be no lawful ministers.”

Hallam, to whose fame as an accurate, dispassionate, judicial authority on historical questions, every year adds laurels, thus speaks of the High Church party in the days of James and Charles. His words are a strong testimony to the fact that the doctrines they then introduced were unknown to our standard. “They,” *i. e.*, Bishops Bancroft and Laud, “began by preaching the divine right, as it is called, or absolute indispensability of Episcopacy; a doctrine of which the first traces, as I apprehend, are found about the end of Elizabeth’s reign. They insisted upon the necessity of Episcopal succession, regularly derived from the Apostles. They drew an inference from this tenet that ordinations by Presbyters were in all cases null; and as this affected all the Reformed Churches in

---

\* LORD BACON’s *Works*, Vol. I. p. 417. American edition.

Europe except their own, the Lutherans not having preserved the succession of their Bishops, while the Calvinists had altogether abolished that order, they began to speak of them not as brethren of the same faith, united in the same cause and distinguished from them by differences little more material than those of political commonwealths (which had been the language of the Church of England ever since the Reformation), but as aliens, to whom they were not at all related, and schismatics with whom they held no communion; nay, as wanting the very essence of a Christian society.”\*

So much as a specimen, merely, of the testimony of competent impartial witnesses. And now I give the testimony of a partial witness—partial toward the highest and most exclusive views of Episcopacy.

2. Mr. Keble was one of the most prominent of the authors of the Tracts for the Times. He did not believe that a Church or Sacraments can exist without the Episcopacy. But he was a man of learning, and therefore he does not pretend to say that this view is found in our standards, or in Hooker, or in any Church writers

---

\* HALLAM'S *Constitutional History*, American Edition, pp. 226, 227.



previous to Hooker. But yet Mr. Keble says that Hooker and his predecessors must have held these views, because in them the true strength of their cause is to be found! \* They held them, but they did not avow them, because of their relation to the foreign Protestants; because of the influence of the court; and because they had not, as we have, the full evidence of antiquity. Can any man believe a thing so absurd? These are doctrines which, if held at all, must be held as of the very first importance. And yet our Reformers, who laid down their lives for their opinions, withheld these sentiments from wretched motives of expediency! It is altogether incredible. It is a suggestion that could have occurred only to a mind familiar with the casuistry of reserve. Never—never would the lion heart of Ridley, and the honest heart of Cranmer, and the large, noble soul of Hooker been guilty of this miserable meanness!

When competent and impartial witnesses testify that the doctrine objected to is not to be found in our standards, nor in the writings of those who composed them; and when a most prejudiced writer is reluctantly compelled to confess that it does not appear in the one or

---

\* KEBLE'S *Introduction to Hooker*, p. 35.

the other, we may confidently believe that it was neither expressed nor entertained.

3. Coming now to the more direct examination of this subject, I state that this alleged doctrine cannot be that of the Church, because some of the most prominent of the Reformers who framed our Litany and Ordination services, so far from believing that Episcopacy was essential to the existence of the Church and ministry, did not believe that Bishops were, by divine or Apostolic appointment, an order above that of Presbyters. They considered them the same order, invested with higher powers, as Archbishops are not a higher divine order than Bishops, but the same order with enlarged prerogatives.

A very interesting record of the proceedings of a select assembly of Bishops and Divines in the first year of King Edward VI. has come down to us. The assembly, consisting of five Bishops and ten Divines, took into consideration several questions proposed to them by the lower house of convocation. The chief question before them was whether Episcopacy was a distinct order from the Presbytery. Some of them, as Dr. Edgeworth, Redman, Crayford, and Cox, contend that laymen had "otherwhiles, and may again in case of necessity make priests."

Archbishop Cranmer, whose controlling influence in settling the Church no one can doubt, distinctly contends that Bishop and Presbyter were one order ; that a person appointed Bishop or Priest needs no consecration to make his office and his acts valid ; that in case a prince should conquer heathen nations and have with him no Priests, he and the learned temporal men with him might and ought to consecrate Priests.\*

We do not vindicate all the sentiments of Archbishop Cranmer on the subjects of the powers of the State and rulers over the Church ; but surely it never entered into his mind that Episcopal succession was essential to the being of the Church, Ministry, and Sacraments. Neither is there anything in Ridley's extant remains which implies that he held other views than Cranmer.

Next to Cranmer in point of authority is Bishop Jewel. He is the author of the Apology for the Church of England, a work which was republished some years since by the late Bishop of Maryland. Bishop Whittingham says, "This book bears nearly the same relation to the Church of England as is possessed in the

---

\* BURNET'S *History of the Reformation*. Records, Book I., No. 21.

Lutheran Church of Germany by the Symbolical books." In other words, it is considered an authoritative exposition of the views of the Church of England. Now, in a defense of this very Apology, Bishop Jewel expressly declares that the office of a Bishop is above the office of a Priest, not by authority of the Scriptures, but after the names of honor which the custom of the Church hath now obtained, *i. e.*, the name of a Bishop was applied in the same way as that of Archbishop and Patriarch, to designate, not another divine order, but another office of the same order of Church appointment.\* Bishop Jewel knew nothing manifestly of the doctrine against which I contend. Add to these testimonies that of a paper drawn up by Archbishop Cranmer just previous to the formation of the Book of Common Prayer, and signed by all the Bishops, called "A Declaration of the Functions and Divine Institutions of Bishops and Priests." This paper concludes with these words, "The truth is, that in the New Testament there is no mention made of any degrees or distinctions in orders, but only of Deacons or Ministers, or of Priests or Bishops."† It is

---

\* The *Works of BISHOP JEWEL*, Vol. II., p. 206.

† BURNET'S *History of the Reformation*. Addenda, Vol. II., p. cxxx.

clear that these influential framers of the office believed that Bishops were not of another order from Presbyters, but that they were the same order with some additional powers and functions. Of course, then, they could not believe that Episcopacy was essential to the being of the Church, and Ministry, and Sacraments.

4. The next fact to which I call attention is, that the conduct of Cranmer and his associates toward the foreign non-Episcopal Churches shows that they did not hold Episcopacy essential to the being of the Church. Cranmer, it is well known, was in correspondence for two years with Melancthon on the subject of a united confession for all Protestant Churches. "He sent," says honest and accurate Strype, "letters to Bullinger, Calvin, and Melancthon, disclosing to them his pious design to draw up a book of Articles and requesting their pious counsel and furtherance.\* He appointed Knox along with Grindal to examine it before it was adopted. † He submitted the Book of Common Prayer to Calvin, and requested him to write often to the young king. ‡ He recommended the use of Calvin's Catechism. § He appointed Bucer and

---

\* STRYPE's *Cranmer*, pp. 407 *et seq.*

† *Idem.* p. 273.

‡ NICHOL *on Common Prayer*, p. 5.

§ STRYPE, II. 91.

Martyr, foreign Protestant divines, to the first professorships\* in the universities of Oxford and Cambridge. Through his patronage and instrumentality a charter was granted to a German Church under Jno. Alasco, which was not Episcopal, and which was distinctly recognized as a true Church of Christ.† The public acts of Cranmer and his colleagues, then, prove my position.

5. The next fact and position which I state, is that from this time—the time of the formation of our standards until the time of Archbishop Bancroft—the doctrine which we contest never was even suggested by any divines of the Church of England.

When Episcopacy was first attacked by the Puritans, it was defended by Whitgift, Archbishop of Canterbury, the favorite of Elizabeth and the chosen defender of the Church. He contends that Episcopacy is an Apostolic Institution. But see now how far he is from contending that it is essential to the being of the Church, and Ministry, and Sacraments. “The

---

\* STYKE'S *Annals*, Vol. II. p. 91.

† These, and many other similar facts are brought out with great distinctness by Mr. Goode in his elaborate work on Baptism.

essential notes of the Church," he says, "are these only; the true preaching of the word of God and the right administration of the Sacraments, for as Master Calvin sayeth in his booke against the Anabaptists, 'This honor is meet to be given to the Word of God, truly preached, and to God, according to the same truly worshipped, and the Sacraments without superstition administered; there we may without all controversy conclude the Church of God to be.'\*" So that, concludes Whitgift, "notwithstanding that government, or some kind of government, may be a part of the Church, teaching the outward form and perfection of it, yet it is not such a part of the essence and being but that it may be the Church of Christ without this or that kind of government."† Now can anything be more explicit than this? It is just the ground we occupy—Episcopacy Apostolic, and neces-

---

\* It is obvious to remark, how precisely like to our Articles this language is. It shows that we rightly interpreted that language. Indeed, it is the language of all the Church writers of that day, as well as of King Edward's and Dean Nowel's Catechisms, which were by authority taught in the Church. See King Edward's Catechism; *Christian Observer*, Vol. I., p. 155; Dean Nowel's Catechism in *Burrow's Summary of Christian Faith and Practice*, Vol. II., p. 412.

† Defence of Answer to Cartwright's Admonition, p. 491.

sary to the perfecting, but not necessary to the being, of the Church.

About the same time Bishop Cooper, in his answer to the attacks of Martin Mar Prelate, places the claims of Episcopacy on no higher ground. Indeed, Bishop Cooper took no higher ground with Martin Mar Prelate than that Episcopacy was a lawful form of Church government.\*

Hooker, beyond all question the highest individual authority in the Church, so far from holding that Episcopacy was essential to the being of the Church, contends that the Church may, if in her judgment there is sufficient cause for change, alter the polity of the Church. He also admits freely the being of the continental Churches, while he deplores their loss of the Episcopacy. These views are brought out at

---

\* "All those Churches in which the Gospel, in these daies, after great darknesse, was first revived, and the learned men whom God sent to instruct them, I doubte not but have been directed by the Spirite of God to retaine their liberty, that in external government and other outward orders they might choose such as they thought in wisdome and godlinesse to bee most convenient for the state of their countrey and disposition of the people. Why then shall this libertie, which other countries have vsed under anie colour bee wrested from us?"—BISHOP COOPER'S *Admonition*, 1689, p. 66.



great length in the third book of the Ecclesiastical Polity. This work is used as a text-book in the General Theological Seminary.

Thus far, then, we have seen that the doctrine of an exclusive and excluding Episcopacy was wholly unknown, had never been broached, even in controversy with the Puritans, down to the close of Elizabeth's reign.

6. The next point which I make is, that this doctrine was first introduced at the beginning of the reign of James; and that it was first assumed in controversy with the Puritans. When our Presbyterian friends complain of being unchurched by High Churchmen, I cannot but remember that it was themselves who taught this doctrine to some of the defenders of the Church of England. It was because Cartwright had contended that Churches which were not established on the principle of parity "ought to be esteemed unlawful and counterfeit, that"—to use the language of Hallam—"the defenders of the established order found out that one claim of divine right was best kept out by another." I say, then, to the Presbyterians, that it was their ancestors, the Puritans, who first introduced this doctrine and a particular form of Church government necessary to its existence. If they had not taught

Bishops Nayle, Bancroft, and Laud this lesson, we do not believe that there would ever have been a school of English divines to sustain it. I know that the Presbyterians have practically abandoned this doctrine, but they, and not we, are entitled to the discovery of it. If it is used against them a little longer than they have used it against us, it is but a proper penalty they pay for having introduced such a troubler in Israel on the stage.

It has been supposed that Bancroft first laid down the doctrine of an exclusive Episcopacy, in his famous sermon at Paul's Cross, in 1588. I have carefully read it, and am persuaded that Hallam is right in saying that the doctrine of the perpetual and indispensable government by Bishops is not laid down in it. The mere fact of the Episcopacy is asserted in no stronger terms than those used by Whitgift. Archbishop Laud is the true parent of this dogma. In 1604, in his exercise for Bachelor of Divinity at the University of Oxford, he broached this doctrine. And how was it received? Why, he was publicly reproved by the University for contending that there could be no true Church without Bishops, because this doctrine cast reproach upon the Reformed Churches of the continent. To Archbishop Laud belongs the undivided honor or dis-

honor of introducing this theory to the Reformed Church of England.

Now, I think that, having shown that the language of our standards gives no countenance to the doctrine which I contest—that the framers of our standards never held it, or thought of it, but held and thought the precise opposite—that the authorized defenders of our standards, down to the beginning of the reign of James, never assume it, but do assume and contend for the opposite; and that we can put our hand upon the individual by whom it was, if not first excogitated, first brought forth into open day in our Church—I think that, having done this, I would have but to remark, that the standards of our Church have not on the article of Episcopacy changed their statements in the least degree, and then to leave the subject, with the full conviction that, whether or not the doctrine be true, it is not the doctrine of the Church of England or of the Protestant Episcopal Church in this country. Yet I will make a few more observations in reference to the subsequent sentiments of the Church of England, under another proposition, which it would require large space fully to sustain, but of the truth of which I have an unshaken conviction.

7. That proposition is, that the exclusive

views of Laud and his co-workers have never been adopted in the Church of England, except by a small school of divines who followed the Non-jurors as the Non-jurors followed him ; unless, indeed, this school form a majority of the Church since the recent movements of the Tractarian and Oxford School of Theology.

In confirmation of this statement, I will briefly refer to a few facts.

Bishop Hall was appointed by Archbishop Laud to draw up a treatise on Episcopacy. In that treatise, Bishop Hall expressly admits that Episcopacy is necessary to the perfection, but not essential to the being, of the Church ; he fully grants that the continental Churches are true, and speaks with abhorrence of those who would deny it. "They lose nothing," he says, "of the true essence of a Church, though they miss something of its glory and perfection." When he was taken to task by Archbishop Laud for making these concessions, he would not retract them, and they are now in his work on Episcopacy.\*

---

\* The following is his language to Bishop Hall : "In your second head you grant that Presbyterian government may be of use when Episcopacy cannot be had. First, I pray you, consider whether this concession be not needless here, and in itself of a dangerous consequence. Next I conceive there is no place where Episcopacy may not be

Another fact. Bishop Hall and others were sent as delegates to the Synod of the Churches at Dort, which were Presbyterian in their discipline—an acknowledgment this, surely, that they were true Churches of Christ.

Another fact. Several natives of England, who were regularly ordained abroad by Presbyterian Churches, were permitted to hold preferment in the Church of England. This practice was afterward discontinued by law. But on this point Bishop Hall remarks, that “the sticking at the admission of our brethren returning from Reformed Churches was not in the case of ordination but institution; they had been acknowledged ministers of Christ without any other hands laid upon them, but according to the laws of our land they were not capable of institution to a benefice unless they

---

had, if there be a Church more than in title only.”—*Bishop Hall, his Life and Times*, by J. JONES, p. 158.

“His Grace (Archbishop Laud) disapproved of Bishop Hall’s waiving the question whether Episcopacy was a distinct order, or only a higher degree of the same order, and of his advancing the divine right of Episcopacy no higher than the Apostles, whereas he would have it derived from Christ himself. Upon this the Archbishop observed, that in the judgment of such learned men as he had consulted, it was the main ground of the whole cause, and therefore he desired him to weigh it well, and to alter it with his own pen as soon as might be.”—P. 161.

were so qualified as the statutes of this realm do require.\* And, secondly, I know those, more than one, that by virtue only of that ordination which they have brought with them from other Reformed Churches, have enjoyed spiritual promotions and livings without any exception against the lawfulness of their calling.”†

But I must hasten to bring these quotations, which might be largely extended, to a close, and bring to your notice one circumstance in the history of our own Church, which bears upon this subject. Before doing so, however, I would remark, that the opinion which I have expressed, that the high views of Laud and his school have never largely penetrated the English Church, is sustained by the fact that the Oxford Tracts

---

\* “When Episcopacy was conveyed by that Church (viz., the Church of England) to the Church of Scotland in the reign of James I., it was pressed by some that the ministers sent for consecration should previously be ordained Deacons and Priests, their ministerial character being in virtue of ordination not Episcopal. But Archbishop Bancroft, the very prelate accused by the Puritans of that day of carrying the Episcopal claims higher than had been done by his predecessors, overruled the objection, lest the calling and character of the ministry in most of the Reformed Churches might be questioned.”—BISHOP WHITE on the *Catechism*, pp. 425–26.

† Defence of Humble Remonstrance, p. 69.

began their labors on that very ground. It was because such views were so little known in the Church of England, that they felt called upon to commence that series of publications which more deeply disturbed the peace of the Church of England, than anything which has occurred since the days of Laud.

8. I conclude these quotations with a reference to the authority of the venerable Bishop White. If any man is entitled to the appellation of the father of the Episcopal Church in this country, it is Bishop White. Now, it is a well-known historical fact that when, in consequence of the hostile relations of this country with Great Britain, it seemed impossible to obtain the Episcopal succession, Bishop White unhesitatingly recommended that Bishops should be appointed and consecrated by Presbyters. The work in which he recommends this course to be pursued is entitled, the "Case of the Episcopal Church Considered," and is now very rare. I have had an opportunity of reading it, and I quote from it the following passages.

After quoting the 36th Article and the 71st Canon of the Church of England, he proceeds:

"How can such moderation of sentiment and expression be justified, if the Episcopal Succession be so binding as to allow no deviation in

case of extreme necessity? Had the Church of England decreed, concerning Baptism and the Lord's Supper, that they were not repugnant to the word of God, and that her offices for these Sacraments were not superstitious and ungodly, would she not have been censured by all Christendom, as renouncing the obligation of those Sacraments? Equally improper would be the application of such moderate expressions to the Episcopacy if (as some imagine) she considers it to be as much binding as Baptism and the Lord's Supper." P. 21.

One more extract will show what, according to his judgment (and whose judgment in such a case is to be compared to his?) was the prevailing sentiment of the Church when he wrote. He declares that "this, viz., the opinion that Episcopacy was the most ancient and eligible, but without any idea of divine right in the case." He declares that "this the author believes to be the sentiment of the great body of Episcopalians in America, in which respect they have in their favor, unquestionably, the sense of the Church of England, and, as he believes, the opinions of her most distinguished prelates for piety, virtue, and abilities."

Bishop White, then, the father of the Episcopal Church, did not believe that Episcopacy



was essential to the being of the Church and Sacraments.

I bring forth these sentiments because I believe that nothing retards the progress and influence of our Church so much as the impression that we deny Church existence and privileges to all who are not in our communion. I would do what I may to remove an impression so injurious to our good name and fame as a Church of the Redeemer. May Christ baptize us with His spirit! May we, as a Church, repent us of our sins, cease our unseemly boastings, humble ourselves in the dust, put by all arrogant and ungrounded claims, and go earnestly to work in the midst of the sinful and condemned multitudes by whom we are surrounded! Then will our dissensions cease, our follies die out, our inefficiency terminate. Then, when our light shall have come, shall we arise and shine, "when the glory of the Lord shall have risen upon us!"



IV.

THE CHURCH'S DOCTRINE

OF

THE SACRAMENTS.

The relation of the truth to the Sacraments of Christ.—The Church's definition of Sacraments.—Baptism.—The object and office of the Articles.—Infant Baptism.—The Baptismal service explained by the Catechism and the Articles.—The Lord's Supper.—Harmonious teaching of the Church in reference to the two Sacraments.—Departure from the teachings of the Church.—Their connection with a certain theory of the Church and Ministry.—Sacraments considered as the exclusive sources of grace.—The doctrine of the immediate and uniform spiritual new birth of children in and by Baptism.—Objections to this doctrine.—Efficacy of adult and infant Baptism.—Errors in reference to the Lord's Supper.—Real presence.—The doctrine stated.—Objection to the doctrine.—The extension of the Sacramental system to Church forms, edifices, etc.—The Sacramental system considered in reference to its influence in awakening reverence and faith.—Conclusion.

## CHAPTER IV.

THE subject of this chapter is the Sacraments. I shall first show what is the teaching of our Church on the subject; and then notice the deviations from that teaching which have, more or less, prevailed.

It will furnish a key to all our inquiries on this subject, to remember what relation the Sacraments of Christ, as first established, bore to the truth of Christ as first proclaimed.

Christ and His Disciples announced the Gospel: the good tidings of salvation: the beginning of his Kingdom. Then, as men repented and received the good tidings in their hearts, they were baptized, and thus became the known members of his Kingdom. Those who had thus become His disciples were also to commemorate His sacrifice and death, by a participation of the Lord's Supper. Men were first to hear, embrace, love, and act upon the truth of Christ; and then they were to own Him, and be owned of Him and blessed of Him in the Sacraments His appointment. Let this obvious truth be

borne in mind, and we shall the more plainly see what is the nature of the Sacraments.

#### NUMBER OF SACRAMENTS.

I. The 25th Article and the Catechism declare, that there are but two Sacraments—Baptism, and the Supper of the Lord. The Article declares that confirmation, penance, orders, matrimony, and extreme unction, “have not like nature of Sacraments with Baptism and the Lord’s Supper, for that they have not any visible sign or ceremony ordained of God.” In reference to these two Sacraments, our Church teaches as follows :

1. They were ordained by Christ Himself; and the visible sign and ceremony connected with each were designated by Him.

2. They are badges or tokens of Christian men’s profession, whereby they may be distinguished from men who have not made that profession.

3. They are outward signs and seals of God’s grace and good will toward us: they are outward and visible signs of an inward and spiritual grace. The thing signified is, of course, possessed, before the sign is given. “The grace and the good will,” as the Article expresses it,

or "the inward and spiritual grace," as the Catechism expresses it, are supposed to be given and possessed, before any sign of them is administered. We do not present or use a badge or sign until we have the thing signified in real or supposed possession.

4. But the Sacraments are not merely signs and seals of grace : they are also instruments or means of grace. They are, according to the Catechism, "a means whereby we receive the same ;" according to the Article, "they are certain sure witnesses and effectual signs of grace and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in him."

The sum, then, of the general teaching of the Church in reference to the Sacraments is this : There are but two Sacraments : they are badges of a Christian profession ; they are signs and seals of grace received ; they are at the same time means by which new grace is given, and faith quickened, strengthened, and confirmed.

Let it be observed that this is the teaching of the Articles and the Catechism, which were composed to show what is doctrinally true of both the Sacraments. These explanations, therefore, furnish a key to the meaning of all the other

language of the Articles and the Liturgy on the subject of the one and the other Sacrament. All the other language of the Prayer Book must and will be found to harmonize with these definitions.

#### BAPTISM.

Accordingly, we find the Article on Baptism consentient with the language we have quoted.

1. Baptism is called a sign of Christian profession. 2. It is a sign, also, of the new birth or regeneration ; or, as the Catechism expresses it, "a death unto sin, and a new birth unto righteousness." 3. It is such a sign as is at the same time an instrument, to those who receive it rightly, of new grace and blessing. That new grace and blessing consists in an engraftment into the Church, and the visible signing and sealing of the promises of forgiveness and adoption. Or, in the language of the Catechism, it is such a sign to those who rightly receive it, as is at the same time an instrument whereby the person baptized is made a member of Christ, a child of God, and an inheritor of the kingdom of heaven. It is such a sign as, in the language of the Articles, "confirms the faith" already exercised, and "strengthens the grace" already received.



The sum of the Church's teaching, then, as found in the Articles and Catechism, is this: Baptism has water as its outward sign; a new birth of the soul as its inward grace. The one is the sign of the other. The inward grace must be preceded by repentance and faith, which are the conditions on which Baptism is rightly received. When repentance and faith precede Baptism, then it is rightly received; then it is the sign of a thing in possession; then it is a visible seal of forgiveness and adoption; then it is as "a means" whereby "faith is"—not first implanted, but—"confirmed;" and "grace is"—not first imparted, but—"increased;" and that "by virtue of prayer unto God."

Now if there were nothing in the Prayer Book on the subject of Baptism but this, we think it would be difficult to misapprehend its teaching. The positions which I have drawn from these two documents would, of necessity, be confessed to be its positions. But when the aim is to show that there are other teachings of the Church on this subject, other parts of the Prayer Book are brought to explain this part. Certain expressions in the Baptismal Services, to which, independently of their definitions, a certain meaning is given, are brought forward; and the Articles and Catechism are made to

take meaning from them. This is not just or fair. The Baptismal Service was framed first. It is a devotional service. Different opinions arose as to what doctrine of Baptism was involved in it. Then the Articles were framed, as their preface states, for the express purpose "of avoiding of diversities of opinions and for establishing of consent" on this and all other religious questions. With the same view, substantially, the Catechism was framed. Now what did the Church mean by this but to say to her children: "You doubt and differ about the doctrine of Baptism set forth in the Baptismal Service. I will tell you just what I mean here, in these Articles. You are to refer to them, to see just how far I go. I stand by what I say here. Doubtful expressions in the Service are to be interpreted by what is formally defined to be my doctrine here; and must not be made to mean more or less." Surely this is the very object and function of the Articles; or else they have no object and no function. If this just rule had been adhered to, there would have been less difficulty in getting at the meaning of the Baptismal Service.

At the close of the Article on Baptism, it is declared that the baptism of infants is to be retained in the Church. Accordingly, a service

for Infant Baptism is provided. This is the service about whose meaning there is so much discussion. Looked at in the light shed upon it by the Articles and Catechism, we are not doubtful of its meaning.

Observe that the Article and Catechism embody the following teaching. Repentance and faith are supposed to precede Baptism, for they are called precedents requisite to its reception. They are the inward and spiritual grace of which water is the outward sign. Then, when these conditions are fulfilled, the sign becomes not only a sign of a present, but an effectual reality of additional confirming grace, and the Baptism, thus rightly administered, conveys new grace, *i. e.*, it confirms faith and increases grace. So that it is settled by those authorities, that grace in Baptism is given only when Baptism is preceded by repentance and faith. Hence the question in the Catechism, "Why then are infants baptized, when by reason of their tender age they cannot perform them;" *i. e.*, cannot perform the two conditions of repentance and faith? Now mark the answer! "Because they promise them both by their sureties; which promise when they come to age themselves are bound to perform."

We are now ready to see the meaning of the

**Baptismal Service.** The Catechism does not answer the question, "Why then are infants, who cannot repent and believe, baptized?" by saying that in their case, because of their tender age, they can do without repentance and faith, and that they shall receive grace without them. But what does it say? Why, it says that they do promise and profess these things! How do they promise them? By their sureties!

Now see how clearly the service is explained! "Repentance and faith are always necessary in Baptism, that the spiritual blessing may follow!" says the Church. "But how may that be," we inquire, "when infants who cannot repent and believe are baptized?" "Nay," says the Church, "they cannot and must not be baptized unless they repent and believe, or profess to repent and believe." No repentance and faith, then no baptism. They must profess to repent and believe, if not of themselves, then by their sureties. They do make this profession.

You observe, therefore, that the promises, in Infant Baptism, are supposed to be made by the infant. He is supposed to say, through his surety, "I repent—I believe." The sponsor, in answering, does not answer for himself. He is a spokesman for the dumb, unconscious child. Now, as the child is supposed to speak and pro-

fess repentance, so [he is supposed to be born again. As the repentance and faith are supposed and accounted to be his, so the regeneration is supposed or accounted to be his also. As he says, I repent and believe, so the minister says of him, that he is regenerate. When the one shall become real, then the other will become real. When he shall actually repent, he shall be actually regenerate. The service for adult Baptism is precisely like that for infant Baptism. The man says, "I repent and believe." The minister, after baptizing him, declares, "Then thou art regenerate." The child says, by another, "I repent and believe." The minister, after baptizing him, declares, "Then thou art regenerate." In the one case the preparative is real and present, and the blessing is real and present. In the other case the preparative is hypothetical and distant, and the blessing is hypothetical and distant likewise.

I have thus explained the only difficulty in our Baptismal service—that which arises from the declaration that the baptized infant is regenerate and grafted into Christ's Church. With this explanation of its meaning you can harmonize all its parts with each other, and with all our other standards.

I feel warranted, then, after an examination

of the Baptismal service, to repeat what was said before of the Church's teaching on the subject of Baptism. All that I add to this statement is, "That inasmuch as the Church has declared that infant Baptism is to be retained, she has, in the service which admits them to the Church, supposed them to exercise faith and repentance, and to receive the blessing connected with them; and has put them under such a system of godly influences and nurture, as will be likely to make them exercise the one and receive the other.

Turning to the Church's specific teaching on the Lord's Supper, we find it to harmonize with her general statements in reference to both the sacraments.

1. It is called a sign of the love which Christians ought to have for each other.

2. It is a sacrament of our redemption by Christ's death; or as the Catechism expresses it, it is a sacrament "ordained for the continual remembrance of the death of Christ and of the benefits which we receive thereby."

3. Bread and wine are the outward part, or the signifying sign; "the inward part, or thing signified;" "the inward or spiritual grace represented by the bread and wine," is the soul's reception, by faith, of Christ crucified, as its re-

demption and salvation. This is called in the Catechism, "the body and blood of Christ," spiritually taken and received by the faithful in the Lord's Supper.

4. The Lord's Supper, received by "the faithful"—by those who "worthily" receive it—*i. e.*, receive it by "faith," is a means of new grace, as well as a sign of an inward and spiritual grace already received; the benefits of which we are thereby partakers are the strengthening and refreshing of our souls by the body and blood of Christ, *i. e.*, of the body and blood spiritually received (as before described), as our bodies are by "bread and wine." The requirement made of those who come to the Lord's Supper is, that they should examine themselves, repent of sin, renew their purposes of obedience, have a lively faith in, and a thankful remembrance of, His death, and be in charity with all men. This is what our Church bids us to believe, and she bids us to believe nothing inconsistent with this in reference to the Lord's Supper.

Observe now the harmonious teaching of the Church in reference to the two Sacraments.

1. Both of the Sacraments are outward symbolical signs of an actual or supposed spiritual grace.

2. Both refer to an inward and spiritual grace already received, or accounted to be in possession. In Baptism the inward and spiritual grace is a death unto sin and a new life unto righteousness. In the Lord's Supper, the inward grace is an appropriation, by faith, of the Saviour's death—of His broken body and shed blood—as the soul's redemption and salvation.

3. Again. Both Sacraments are regarded as means of grace—as the instruments of new grace—on the condition that they be received with a certain specified spiritual preparation. In Baptism, those who repent and believe receive the blessing of “faith confirmed” and “grace increased.” In the Lord's Supper, they who examine themselves, repent, renew their vows, exercise lively faith and charity, and thankfully remember Christ's death, are strengthened and refreshed.

These are the three great characteristics of both the Sacraments.

And now I propose to notice some of the deviations from the doctrine of our standards, on the subject of both the Sacraments.

It is necessary to state that many of these deviations depend on certain views of the Church and ministry. It is supposed that not only must the Sacraments be administered by the



ministry of the Apostolic succession to make them valid, but that then and thus only can they bring with them divine grace. Christ is the primal source of grace to His Church. The Apostles are said to have received that grace from Him; to have transmitted it to their successors, the Bishops; they have transmitted it to their successors, and all the ministry ordained by them have received it; and thus grace is conveyed through the Sacraments, to all who receive the Sacraments from them. The Church is thus regarded as a corporate body, to which grace is limited, and from which it can be dispensed only through the authorized channel of the Apostolic ministry. Several of the views of the Sacraments, upon which I shall animadvert, will be seen to depend on this view of the Church and ministry.

1. The first great deviation from the doctrine of the Prayer Book is that which makes the Sacraments the exclusive sources whence grace is bestowed on men. Mr. Keble speaks "of the exclusive virtue of the Sacraments as ordinary means to their respective graces." And again, in a memorable sentence of the Oxford Tracts, which is indeed a key to all the system of exclusive sacramental grace upon which I animadvert, this sentiment is advanced: "We have

almost embraced the doctrine that God conveys grace only through faith, prayer, and what is called communion with God, in contradiction to what is called the primitive view according to which the Church and her Sacraments are THE ordained and direct visible means of conveying to the soul what is in itself supernatural and unseen."

And again, "The Sacraments, and not preaching, are the sources of divine grace."

Here it is denied that grace comes through faith, prayer, preaching, or fancied communion with God, unless they be exercised in connection with the reception of the Sacraments; and that it comes only through the Sacraments. Surely it were a depressing thing to think that no grace is given to our prayer, our faith, our obedience, our humble hearing and reading of the word, except as they are exercised in reference to or in the use of Sacraments; and that it is wholly withheld from us, except in the reception of the Sacraments. How different this is from the teaching of the Bible and the Prayer Book, you cannot but discover. Nay, I am sure you must know it is not true by your own experience. You have seen that our Article speaks of grace as conferred even in the Sacrament of Baptism by virtue of prayer. Our

standards make reception of grace, even in the Sacraments, depend on these very conditions of prayer, repentance, and faith. This idea of Sacraments, as the primary, and even, as we see this writer states it, the exclusive source of grace, pervades and determines much of the erroneous teaching in reference to both the Sacraments.

And first, we speak of Baptism. Every child baptized by a truly commissioned Priest is, at the moment, actually "regenerate," *i. e.*, receives grace, which implants in him a new spiritual life. This is said to be the obvious meaning of our service; and those who do not adopt it are considered by those who do receive it recreant children of the Church. My answer to this view of Baptism must be brief.

1st. I refer to the explanation which I have given of our Articles, Catechism, and Baptismal Service, which proves that this doctrine is not taught in either.

2d. I remark that this doctrine is derived from language, erroneously interpreted, of the Baptismal Service. In the definitions and descriptions of Sacraments in the Articles and Catechism, there is nothing to permit the idea that Sacraments can convey grace, without the conditions of repentance, faith, and other spirit-

ual exercises; and that there is much in those documents to prove that, in their meaning and intent, Sacraments convey grace only to a conscious soul, exercising certain spiritual affections.

3d. I remark that observation and experience do not lead us to conclude that every child thus baptized, at its first moral development, shows the fruits of the Spirit, and always manifests a sanctified nature.

4th. I remark that this view of grace, always going with, and through, the Sacraments, and operating on an unconscious soul, is just the doctrine of the Church of Rome on the subject of the *ex opere operatum* grace of the Sacraments, which our Church pointedly condemns. The doctrine of Rome is, that where no bar to the reception of grace is interposed by deadly sin, there, of their own efficacy, the Sacraments give grace, even to souls which exercise no repentance or faith, and indeed have no consciousness. This, in fact, makes them to have grace and impart grace; just as a magnet has magnetism in itself and imparts it to other bodies capable of being magnetized, unless those bodies have already a repellent principle in them. Accordingly, the Romanists administer Sacraments to persons unconscious and only just alive. As

there is no bar in the recipient's mind, they think that he will be sanctified by them. The same kind of idea seems to be in the minds of some who go farthest in the doctrine which we contest. The writer whom I have already quoted vindicates the giving of the Lord's Supper to the dying and insensible, and to infants. I think that the admission that grace is always given through the Sacrament of Baptism, to unconscious infants, is an admission of the Romish principle of the *ex opere operatum* efficacy of Sacraments.

And 5th. I remark that a very recent decision, under circumstances of great interest, has just been made in England, to the effect that this is not the doctrine of the Church of England. The Bishop of Exeter, a prelate distinguished for his attachment to this high view of Baptism, refused to institute the Rev. Mr. Gorham into the rectorship of a parish because this doctrine was denied by him. Mr. Gorham was tried by the Ecclesiastical Court, and the Bishop of Exeter was sustained. But the case was carried up by appeal to the Privy Council—the ultimate appeal—and Mr. Gorham was sustained. It was decided, in this distinguished body, of which the Archbishop of Canterbury is a member, that it is not the doctrine of the

Church of England that grace is so tied to the Sacrament of Baptism that every child baptized by a lawful priest is at once and really regenerate. Mr. Gorham was instituted into his parish.

The question may arise, What then, precisely, is the efficacy of Baptism? I will strive to answer it.

In the case of adult Baptism, the conscious and responsible soul finds itself polluted and condemned, repents of sin and believes in Jesus; asks, What must I do to be saved? and gladly hears Peter's answer, "Repent and be baptized." He is baptized. By it he confesses Christ before men; by it he enters into a visible covenant relative to God; by it he takes the sign and seal of God's promises of forgiveness; by it he becomes a member of Christ's visible body;—a member of Christ, a child of God, an inheritor of the Kingdom of heaven; by it he is entitled and feels himself entitled to the promises of pardon and grace which God gives His children; by it his faith is confirmed and his grace increased. Surely these are large and inestimable blessings—coming up fully in meaning to the declaration that Baptism doth also now save us, not the putting away of the flesh, but the answer of a good conscience toward God!

In the case of infant Baptism, the infant is not always and at once regenerate, by virtue of the grace of the Sacrament, as we have shown ; but he is surrounded with a system of influences and agencies, and nurture, which is eminently calculated to make him ultimately exercise the faith and repentance which he professes ; and therefore to receive the blessing dependent upon their exercise. He is a member of the visible Church ; he should be a child of prayer and of Christian nurture ; he is surrounded with promises of grace and blessing. Nay, I am very far from denying or disbelieving that some children may be, and are, made regenerate in infancy. We know that those who die in infancy must be made new creatures or they cannot be fit for heaven. Nay, I am far from denying that infants may be really and spiritually regenerate in the Sacrament of Baptism. If their parents have religiously consecrated them to God, earnestly pleaded the Divine promises and supplicated the Divine grace, and, in the act of giving them up to God in Baptism, have made such a surrender of them, and so won God's blessing, by their earnest faith and prayer and consecration—I would fain believe that God does, in such cases, not unfrequently bestow that blessing. But what I contend against is the idea that Baptism, when rightly

administered by a commissioned priest, always and by virtue of grace in the Sacrament, regenerates the child.

#### LORD'S SUPPER.

And now I turn to the Sacrament of the Lord's Supper. The same views of sacramental grace which I have described in connection with Baptism prevail, in a yet higher degree, in reference to this Sacrament. What we have said of the one in reference to this subject can be applied to the other. But over and above these views of sacramental grace, there are other singular perversions of this blessed and simple Sacrament of the commemoration of the Saviour's dying love.

I need not state again what is the sum of the positive teaching of the Church on this subject.

The additions to and deviations from the doctrines of the Church may be included under heads intimately connected, the doctrine of a real presence and of an actual sacrifice.

Let it be observed that there is a presence of Christ, by His Spirit, to the hearts of the repentant and believing recipients—a presence of His grace and of all the spiritual blessings of His redemption. But something other than this is intended by the doctrine, as it is called, of the real presence.



As by the real presence is not meant the presence of Christ, by His Spirit, to the believer's heart, then there must be meant a presence of Christ's Body, either a natural or spiritual Body, in, or with, or under the elements of bread and wine. Some such idea is held by those who profess, in our Church, to believe the doctrine of a real presence.

1. I remark, that the term real presence is a Romish term, and is not used in our formula of faith or worship.

2. I remark, that such a presence is inconsistent with the nature of a Sacrament, as described in our Catechism. A Sacrament has an outward sign and an inward grace. Now, bread and wine are the outward signs. What is the inward part? Some quote only a part of the answer, and reply, "The Body and Blood of Christ;" but the whole answer is, the Body and Blood of Christ, spiritually taken and received; *i. e.*, the inward grace is the reception, in the heart by faith, of Christ crucified, of His body and Blood, as the soul's salvation. The inward or spiritual grace is an affection of the soul. The inward part of Baptism is a spiritual thing—a death unto sin, and a new birth unto righteousness. The inward part of the Lord's Supper is a spiritual thing—a faithful and thankful re-

membrance and appropriation of Christ's death. What an answer to the question, after we have said that the outward part of the Sacrament is bread and wine, to answer that the inward part, the thing in the soul, is the actual Body of Christ ! It were worse than unintelligible.

3. Again. I remark, that if by real presence is meant that the bread and wine become changed into Christ's Body, this is directly condemned in the 28th Article, which declares that the change of the substance of bread and wine cannot be proved in holy writ, and overthroweth the nature of a Sacrament. Moreover, the elements are called bread and wine after consecration.

4. Again, I remark, if by the real presence it is not meant that the bread and wine are changed into the real Body and Blood of Christ, but that His real body is given to the believer in or with the Sacrament in some mysterious way, then I reply :

That it cannot be that natural Body of Christ which was crucified ; for that Body became, after the resurrection, glorified. There is, therefore, now no such Body in heaven or on earth.

If it be said that it is the spiritual Body, then I reply, that that is not the body which was broken and the Blood which was shed for us, and

therefore cannot profit us. But it cannot, according to our Prayer Book, be His spiritual body, for that Prayer Book directs us to say, as we distribute the elements, "The Body of our Lord Jesus Christ which was given for you; the Blood of our Lord Jesus Christ which was shed for you, *i. e.*, the natural Body which was crucified." So that it is plainly seen that there is neither the presence of Christ's natural nor spiritual Body.

5. If neither of these explanations of the real presence be admitted, it may still be said that there is a presence of Christ's sacramental Body. This must mean one of two things—either that it is Christ's Body sacramentally, *i. e.*, symbolically, the figure of His body, or that it is some other Body of Christ than his natural or spiritual Body. This language, as intended by those who use it, cannot wear the first meaning. It must, therefore, mean that the sacramental Body of Christ is His real Body, not His natural or spiritual Body, but another and different Body, which is his only connection with this Sacrament.

Now, it avails nothing with persons who use this language to say, that we cannot conceive of, or understand, what such a Body of Christ can be. The very suggestion of such a difficulty strikes them as irreverent. They assure us that

it should be a matter for our awed and adoring faith, and not of our irreverent speculations and inquiries.

If it is a subject of faith then, it must be revealed. Some good evidence must assure us of the fact, before our homage and our adoring faith can be directed toward it.

1. I remark, therefore, that, on the supposition that the body of Christ present in the Eucharist is the spiritual body, so the supposition that it is a sacramental body is confuted by our service, which calls the elements distributed the broken Body and the shed Blood, *i. e.*, the natural Body of Christ. If it is a real Body of Christ at all, it is, in the contemplation of the service, Christ's natural Body.

2. I inquire what evidence there is that Christ has any other Body than that of His proper humanity, described in the 2d Article.

3. If we take the testimony of Scripture, that makes it necessary for us to believe that, if His real Body is given to us at all in the sacrament, it must be his natural Body. "This is my Body which is given—broken for you."

4. The same remark is applicable to all the language of the service in our Book of Common Prayer.

5. If it be said that the expression, because

used in connection with, and in reference to, the Sacrament, means there a sacramental Body, I remark that this is altogether an assumption; and that the application of the same mode of interpretation to all other expressions used in connection with and reference to the Sacraments, would lead us into absurdities too palpable to be covered up and dignified by the name of mysteries.

Now examine, by the light of these observations, our Services, our Articles, and our Catechism, and you will find that, whenever they speak of a participation of the Body and Blood of Christ, they intend the soul's reception, by faith, of Christ's death, His broken Body and shed Blood, as the all of its redemption, its sanctification, its life, its hope.

If the martyrs of the Reformation had said what is often, in our Church, proclaimed as true doctrine on this subject, they might have escaped the flames. Language not unlike the following is not unfrequently employed to describe the presence of the Saviour at the Eucharist: "That which is conveyed into the hand of faith is truly and really the natural Body and Blood of Christ; the flesh of the Son of God which quickeneth our souls." If this be so, then Rome is right, and our Prayer Book wrong.

The doctrine of a Priest, and Sacrifice, and altar naturally come in and stand or fall with this doctrine of a real presence. We cannot dwell upon them. Suffice it to say that the word altar was studiously expunged from all our Communion Service, with the express view of doing away all impression of a sacrifice in the Lord's Supper; that the only sacrifice mentioned in the service is a sacrifice of prayer and thanksgiving; that all idea of a repetition of the sacrifice of Christ, in any sense, in the Eucharist, is utterly without foundation in the service, and condemned in the 31st Article, "On the one oblation of Christ finished on the cross;" and that the attempt to make of the preacher of Christ's Gospel and the administrator of his Sacraments a priest, after the fashion of the Jews, to offer sacrifice, cannot borrow from our services any aid, but only constant, reiterated, perpetual confutation. The whole system is Romish from beginning to end. There is nothing of Cranmer or Jewel in it.

These views of the Sacraments have brought with them into the Church many disturbing innovations in phraseology, and in the mode of conducting service, and in various symbolism in churches.

In conducting the service, there have been, in

various parts of the Church, several new customs introduced. I do not pretend to have kept up with the thick-coming improvements and changes of our once uniform and simply conducted services, so as to know all their meanings. Some, however, are obvious. The altar, being considered the special dwelling place of God, the priest must always turn to it; the priest must bow in reverence when he places the alms upon it; the priest must turn to it when he closes his sermon with the ascription, because God is, in some mysterious way, especially present there. The altar, on this view, must be the most conspicuous object; the pulpit should not be placed before it, or above the desk, lest it should be supposed that preaching were of higher importance than prayers or Sacraments.

These may be thought to be little things. I do not doubt that they are sometimes adopted without much thought, and without an express intention of introducing erroneous teaching. But they do produce these effects. They bring along with them the system of doctrine by which they were introduced. Well, though quaintly, has the subject been handled by wise old Fuller. "The true Church antiquary," he says, in his "Prophane and Holy State," "is

not zealous in introducing old, useless ceremonies. The mischief is, some that are most violent to bring such in, are most negligent in preaching the cautious using them, and simple people, like children in eating fish, swallow bones and all, to their danger of choking. Besides, what is observed of horse-hairs—that, lying nine days in water, they turn to snakes—so some ceremonies, though dead at first, in continuance of time quicken, get stings, and may do much mischief, especially if in such an age as that the meddling of some have justly awaked the jealousy of all. When many popish tricks are abroad in the country, if these men meet with a ceremony which is a stranger, especially if it can give but a bad account of itself, no wonder if the watch take it up for one on suspicion.”

But these views of the sacraments have led to still more extreme and remarkable results. The idea, once become habitual, that grace is deposited in and flows through material things, such as water in Baptism, and the bread and wine in the Lord's Supper; and to this idea another added, that the Church is a corporate body, in which the grace of Christ rests, as in a reservoir, then it becomes easy and natural to look upon everything connected with the



Church as instinct with holiness and grace. Then the love of symbolism in services, in vestments, in Church architecture, and in all the arrangements of worship is awakened in the mind. Then everything connected with the building and with the services must have its meaning, and convey its influence and its blessing. Then the stained and pictured window shall teach and pray; then the springing arches and the lofty spires shall praise; then the conspicuous and decorated altar shall sanctify and bless the reverent and adoring soul. In such a system everything shall be made to worship, except the worshipper, and everything to preach, except the preacher.

Some reflections occur to me in connection with these views of Sacraments and Sacramental Grace, to which I would give a frank and honest, but not intentionally unkind or offensive, expression.

1. It is often stated that these views of the Sacraments, against which we argue, spring from and nourish a humble and reverent spirit, and that a rejection of them springs from the pride of reason and the want of faith. Now that faith seems to me to be most stringent, which lays hold of what is revealed; and that reverence most true, which is directed toward what is real.

If these views are not true, they can foster only a misguided reverence and a superstitious faith. But, without reference to the truth of the one or the other class of views, I cannot regard the sentiment as just. Had God actually provided this system, it seems to me that it would have furnished a far less elevating exercise of faith, and a far less adoring reverence of spirit, than that which we believe He has provided. What would be demanded in the one and the other case? In one, we are led to look for grace in the instrument,—to regard the Sacrament, the water, the wine, the bread, the altar, the cross, as instinct with grace; to look at it as separate from God, though having in it His divine power; to keep our eye down amidst visibilities, instead of keeping it up, “as seeing Him Who is invisible.” Now would not this foster just that spirit which is most alien from faith—the spirit which walks by sight—the spirit which demands that the instrument which it takes in hand shall have in itself the power which is required for our salvation? Would it not turn the thought from God, and make God’s precious Sacraments what spells and charms and gregrees are to the heathen? But now to look at Sacraments as “moral and not physical instruments of salvation,” to use the words of Hooker; to rise above

the contemplation of these signs, to the things they signify; to be reminded by them of God and His spiritual gifts; to use them not with an eye on them, as the sources of Grace, but to use them as the occasions on which we should fix our eye on God and Christ, and look directly to Him for the grace which He has promised in their use; to see God in His infinite perfections and Jesus in His adorable love and condescension, as the sources of all Grace; oh, is not this the faith of the soul which is most pleasing to God, Who is a Spirit—and most elevating in its character? Is not the reverence which the soul experiences when bowed before a personal, almighty, all-loving God—oh, is it not more real, more filial, more intense, more prostrate, more adoring, than it could be, not in the presence of Himself, but only in the presence of some instrument surcharged with His grace and power? We are charged with want of reverence and faith when we decline to receive these views of sacramental grace; but I solemnly declare to you, for my single self, that if there be anything more calculated to make faith simple, child-like, clinging, and adoring, and to make reverence deep and true, and self-abasement lowly even to prostration and to weeping, than that blessed Sacrament of the Saviour's Death, in which, while we break the

bread and drink the wine, we look up to, and see, adore, and bless, Jesus, not in the bread and wine, but standing in vivid distinctness, radiant and smiling, before the soul;—if there be anything more calculated than this to awaken humblest reverence and truest faith, I am utterly unable to conceive what it could be !

2. Again, it is often said that these high sacramental views, which come so near to the doctrine of the Church of Rome, are, notwithstanding, the best safeguard against it. Of course, those who make this assertion believe it; but it does seem to me a most singular infatuation which can lead any one to adopt the opinion.

For, be it observed, those who have gone over to the Church of Rome, in England and in this country, have always first embraced these high, exclusive, and sacramental views of the Church, and Ministry, and Sacraments. Wherever they may have come from originally, their last resting-place, before entering into Romanism, was Puseyism. And what is remarkable is, that in the case of all of them, just when all other men saw that they were getting exceedingly near to Rome, they were crying out most lustily that they were never before in such good position of security and defence from her. So it was with Mr. Newman, a few months before

his conversion. So it was with our American apostates. Each one assures us that when he goes so close to Rome, with the friendly salutation, "Art thou in health, my brother?"\* it is that he may smite that Amasa under the fifth rib; and when we look to see him trampling his victim under his feet, we find him prostrate at the feet of his promised victim in penitent confession, or folded in his arms in fraternal embraces.

For this there is a reason. When a man has habituated himself to the love of Ritualism and Symbolism; when he has substituted for a spiritual religion, which takes hold of God, a religion of sentiment and fancy, which is apt to be strongest where the religion of the heart is weakest, which disports and pleases itself, and thinks that it is made wonderfully reverent and pious, by being occupied with Ecclesiological instead of Evangelical and Gospel and Ritual knowledge—and when the food of his piety and the object of his zeal is Church Architecture and Ecclesiastical upholstery and decoration, he has formed a taste which our Church services, so simple, grave, and majestic, can never gratify. He has created a want which can never be fully satisfied in our Church, though he may call the

---

\* 2 Sam. xx. 9.

chancel a sacrarium, and the table an altar, and himself a priest, and gather about him I know not what discarded accompaniments of a superstitious service. His Catholic taste and sensibilities will be constantly shocked by the simple arrangements of most of our Churches, and the unchanged simplicity of our services. He will be likely to go—where it is certainly better for us that he should go—into that communion which buries under scenic services and ritual and symbolic observances the truth of God, as under a garnished and gorgeous sepulchre.

Yes—for this passage over into Rome of those persons who have embraced the extreme views which we have indicated, there is a reason. There is not only an impulse from sentiment, but there is a constraint from logic. Did space permit, I could show how those views of the visible Church Catholic of Christ, which we have rejected, tend to sanction the claims of Rome; and how those views, which the Prayer Book declares, are a perpetual confutation of her arrogant pretensions. I could show how those views of sacramental grace, ever accompanying the Sacraments, play into the hands of Rome, and give countenance to her worst corruptions of Christian truth and her highest claims to priestly power.

It may well be questioned, in view of the additions to the simple institution of the Lord's Supper, whether they do not answer to Dr. Newman's definition of corruption by the loss of type or norm. If that which was instituted by our Lord as a symbol and memorial is made to be the thing of which it is a symbol or memorial, there is as wide a departure as is possible from the original truth.

It is remarkable that the three systems which profess to take the words of our Lord, "This is My Body," in a literal sense, neither do, nor are able to do, what they so emphatically declare to be demanded by a simple and reverent faith in an explicit divine declaration. Even the advocate of the grossest form of Transubstantiation cannot so define it, if he explains or expands the words, "This is My Body," as to avoid making the statement narrower in its meaning than are the words which he regards as containing the whole and absolute truth. He must declare that, not the whole bread and wine are changed into the Body of our Lord, but that only a part of them is thus changed. For he admits and asserts that the accidents of bread and wine remain when the bread and wine are transubstantiated. But "that substance and accidents are ever in-

dependent of each other is a thing totally unknown. Accidents without their substance is contrary to all experience." \* It is, then, only a part of the bread and wine that is changed, and it is that part which is unknown and does not appear which is thus changed. Hence, the priest cannot hold the bread or the wafer in his hand and say, This is Christ's Body. It is only that which is hidden under this that has undergone this miraculous transformation.

Since the Lutheran doctrine is, that the glorified Body of Christ is in, with, or under the bread, this, in the form of our Lord's word, will read: "This hath with it my glorified Body." For since the doctrine so copiously expounded by Dr. Pusey is, that the glorified Body of Christ is present in the bread, or under the form of bread, this again, in the form of our Lord's words, will read: "This hath with it, or under its form, the presence of my glorified Body." Thus, therefore, as equivalent to the simple copula "is," in our Lord's words, the Roman doctrine has the compound copula, "has under its species;" the Lutheran doctrine presents the compound copula, "has with it;" and the Tractarian doctrine, again, has the

---

\* *The True Doctrine of the Eucharist.* T. S. Hogan, D.D. Pp. 64-65.



compound copula, "has under its form the presence of." (Hogan, p. 96.)

Our development into a doctrinal and spectacular semi-Romanism seems to be going forward with accelerated speed. A recent work by Dr. Jewel, Lecturer in Ethics and Evidences in Racine College, with the title, "The Special Beliefs and Objects of Catholic Churchmen," has stated with great distinctness what those special objects are which Catholic churchmen are laboring to accomplish. Bishop Gillespie calls attention to this work in a recent number of the *Churchman*, and speaks in a tone of grave rebuke of this probably most outspoken utterance of a party in the Church that labors, with scarcely the least disguise, if not to carry our Church into the Church of Rome, yet to bring the Church of Rome, in all her essential practices and doctrines, into our communion. The Bishop writes :

"The 'Special Beliefs and Objects of Catholic Churchmen' is no declaration of Church principles as commonly held, but it is a 'carefully formulated statement' of the 'beliefs and objects' of those who claim to be, as distinct from the Church at large, 'Catholic Churchmen.' This is not the utterance of a school of thought, but of a party who take the ground,

'we are they who ought to speak ; we alone are worthy to be called Catholic Churchmen.' "

And again :

"The second leading head is, 'Pious Customs.' The force of these goes beyond the title. 'By pious customs are meant certain reverent or charitable acts and devotions which are so instinctively the promptings of the Christian mind, as enlightened and vivified by the Church's breadth, charity, and devotion, that to discard them is a blunder, and to forbid them is a superstitious violence not far from kin to brutality.'

"After the exaggerated statement as to prayers for the departed, we are not surprised to find, in the emphatic italic the author employs: 'It is our pious privilege, in correlation of our prayers and thanksgivings, and according to the measure of our faith and love, to plead a place in the petitions of saints departed, and the acceptance of them in our behalf.'

"Among the pious customs are, 'the eminent propriety, charity, and usefulness of Mortuary and *Requiem* celebrations of the Holy Eucharist'—'Assisting and sharing in the Holy Eucharist without receiving the sacred elements, making what is termed a spiritual communion.' For 'a reservation for the use of the sick is

claimed both ample authority and an inherent propriety and charity.'

"The third leading head is 'Catholic Ritual.' Here we have the 'special beliefs and objects of Catholic Churchmen' revealed in a form that tells where these clergymen who have undertaken to place the Church under their special guidance would lead us. 'We hold that a proper ritual for the American Church must be grounded upon, and under judicious selection and sympathetic adaptation, derived from some existing, cultured, and well-tested ritual; and that, although it is somewhat marked by excess and by disregard of national characteristics, *there is none which, in the main, so aptly and fully meets the above-mentioned conditions, and our needs, as the established ritual of the Roman Church.*' So if we would know 'the special beliefs and objects of Catholic Churchmen,' we have only to step into some Romish cathedral and see with our eyes and hear with our ears. This is to be the outcome of 'the Catholic movement or revival.' "

Very suggestive and significant are the Bishop's closing words:

"We have now the outcome. What the Church has tolerated has come to the front; and even men who, in alien households, were

contending against the Church, when those born in her pale were hardly contending for her faith and worship, rise up to proclaim themselves 'Catholic Churchmen,' with 'the established ritual of the Roman Church' their ultimatum."

